

UNDERSTANDING THE DANGERS OF INTERNET PORNOGRAPHY:
DEVELOPING A CURRICULUM FOR ADOLESCENT BOYS
TO HELP THEM AVOID PORNOGRAPHY AND ITS HARMFUL EFFECTS

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Dedication

To the men who have shared their stories of painful addiction with the hope of helping others. And to adolescent boys who desire to live a life devoted to Christ.

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Abstract

The purpose of this work is to provide information revealing the dangers of Internet pornography and strategies to prevent its addictions. The detail of the project will focus on how Internet pornography harmfully affects adolescent boys. This thesis begins with presenting the problem of Internet pornography and its negative effect on society. Then it closely examines the Biblical implications of this topic and the opposing viewpoints in regards to various aspects pertaining to this subject. Research data, statistics, and real stories of men who have become addicted to Internet pornography are presented. The practical portion of the project includes a curriculum intended to serve as a prevention tool to educate young men about the serious nature of Internet pornography.

Chapter One

The Problem and Its Setting

So God created man in his own image, in the image of God he created him; male and female he created them. God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day. Genesis 1:27, 31.

Cultural dynamics are changing at a pace faster than any other time in history. At the forefront of change is the amount of information that can be obtained from the Internet with a click of a button. Much of this information is very useful, increases productivity and is mind expanding. However, there is a segment of the Internet that is harmful and contains an immense amount of danger. This segment is Internet pornography. This new way of marketing pornography leads to a new form of dangerous, sexual obsession: Internet pornography addiction.

Pornography is defined as “sexually explicit pictures, writing, or other material whose primary purpose is to cause sexual arousal.”¹ It should be noted most people in general think of pictures and video when hearing the word “pornography.” We must remember that visuals, recorded erotica,

¹ Joseph P. Pickett, ed., *The American Heritage Dictionary* (Boston: Houghton Mifflin Company, 2000), 1367.

and written stories all fall in the pornography category. Because “sexual addiction” is central to this paper, it too must be defined. The Sexual Recovery Institute defines sexual addiction as “a persistent and escalating pattern or patterns of sexual behaviors acted out despite increasingly negative consequences to self or others.”²

Theme

All forms of pornography 1) distort sex, 2) negatively affect the way men view women, and 3) can be addicting. This leads to the establishment of a premise that any involvement with Internet pornography for the purpose of sexual stimulation is harmful.

The target audience will be adolescent boys, however, men and women of all ages can gain understanding from this work. The idea for this project was derived from the Doctor of Ministry residence programs I attended at the South Hamilton campus of Gordon-Conwell Theological Seminary in ‘04, ‘05 and ‘06. In each of the three areas of emphasis, (leadership, preaching, and counseling) the topic of Internet Pornography was a factor both formally and informally. It was also during those years

² “Sexual Addiction Defined,” (1997-1002) [Article On-line]; available from <http://www.sexualrecovery.com/resources/articles/defined.php>; accessed 21 April 2007.

that this issue began to be more talked about and discussed in church and Christian educational settings.

Assumptions: Current Trends

Presently, there is an exceptionally high rate of men and women viewing Internet pornography. This industry started out as a small business. Thirty years ago the pornography industry grossed about 10 million dollars per year; now it's 12 billion dollars per year. That an increase of 120,000% in just three decades.³ And that's just America. Worldwide, the pornography industry grosses 57 million dollars per annually.⁴

Pornography websites have increased at a phenomenal rate as the innovation of the Information Highway has grown. In 2004, there were 372 million pages of pornography on the Internet. By 2007, \$3,075.64 was spent every second viewing various forms of pornography. Over 90% of all children between the ages of 8-16 are viewing Internet pornography.⁵ The average age for a child's first glance at this vice is age eleven, and research

³ Lance Tracy, *Adult Entertainment: Disrobing an American Idol*. 1726 Entertainment, LLC and Axiom Pictures, 2007.

⁴ Ibid.

⁵ Jerry Ropelato, "Pornography Statistics," (2007), [On-Line Article]; available from <http://internet-filter-review.toptenreviews.com>; accessed 2 March 2007.

shows children discovering Internet pornography as young as six. This new pathway of marketing pornography has taken off like a rocket, making it the largest industry on the World Wide Web.⁶

More specifically, child pornography is also found all over the Internet. In the past few years, over 100,000 Internet pornography sites include underage children involved in various types of sexual situations. The majority of the owners of these websites are not in the United States. Unfortunately, this means these sites may be legal in some situations, which enables those who host such sites exempt from the law and able to make their sites available to many in the United States.

Statistics for a married man's on-line behavior is staggering. A study done by Georgia State University revealed that married men enjoy meeting others in chat rooms for the purpose of on-line sexual encounters and trading Internet pornography. Using an Internet service provider that hosts over 400 chat rooms oriented towards married men, the research found that within a 24 hour interval: 1) 88.8% entered chat rooms, 2) 56.1%

⁶ Patrick Carnes, "Old Temptation, New Technology; Pornography and the Internet in Today's World," *Enrichment Journal* (Fall, 2005), [journal on-line]; available from <http://enrichmentjournal.ag.org/200504/index.cfm>; accessed 24 October 2006.

accessed sexually explicit websites, and 3) 16.1% responded to a personal advertisement.⁷

The pornography plague affects Christian men as well. In a 2000 study by *Focus on the Family*, 18% of people identifying themselves as Christians admitted visiting a sexually-oriented web site. Fifty-one percent of pastors admit that pornography is a possible temptation, 37% say that pornography is a struggle, and 33% view Internet pornography at least once a year.⁸ The Bible clearly teaches that we should keep our bodies sexually pure. The Apostle Paul, in Ephesians 5:3, instructs Christians by saying, “But among you there must not be even a hint of sexual immorality, or any kind of impurity.” Paul exhorts the people in Philippi by saying at the end of his letter in Philippians 4:8, “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such

⁷ Brian Dew, Michael Brubaker, and Danica Hays “From the Altar of the Internet: Married Men and their Online sexual Behavior.” *Sexual Addictions and Compulsivity* 13:195-207, 2006.

⁸ A nationwide survey of 1,031 adults conducted by *Zogby International* and *Focus on the Family*, dated March 8-10, 2000, with the results published by “Zogby/Focus Survey Reveals Shocking Internet Sex Statistics” *Legal Facts: Family Research Council* Vol. 2. No. 20, March 30, 2000.

things.”⁹ This clearly teaches, from the inspired word of God, that our thoughts are to be clean and that life is to be pure.

Pornography has become a problem in the workplace. Seventy percent of Internet pornography traffic occurs between 9 a.m. and 5 p.m. Seventy-two percent of companies that have addressed Internet misuse reported that sixty-nine percent of those cases were pornography related. Leading software publishers estimate as much as \$83 billion a year in lost productivity for American companies.¹⁰

Assumptions: Myths and Lies

There are many myths and lies people believe about pornography. Before the dawning of the Internet era, influences in our culture were laying the groundwork for how we think. The epoch of *Playboy* and all the lifestyle associated with this was largely the inception of Hugh Hefner. It was Hefner who referred to himself as a “missionary” whose purpose was to “liberate [people] from sexual hang-ups.”¹¹ In actuality, pornography

⁹ *The New International Version Bible*, (Grand Rapids, MI: Zondervan Publishing, 1973). Note: Henceforth, all scripture references are from the New International Version, unless otherwise noted.

¹⁰ R. Greenspan, “Internet Abuse Drains Time and Money.” Websense Inc.:Internet Misuse in the News, (2002). [On-Line Article]; available from <http://www.internetnews.com/stats/article.php/1551411>; accessed 2 September 2006.

¹¹ Laurie Hall, *An Affair of the Mind* (Wheaton, Illinois: Tyndale House Publishers, 1996), 85.

does just the opposite. Archibald Hart in *The Sexual Man* shares the experience of a woman and her husband in encountering pornography:

Porn[ography] didn't turn my husband into a great lover. Far from being the sexual liberator it purports to be, pornography enslaves participants in sexual activities that destroys their personhood.... As far as I am concerned, pornography gets an "F" in sex education.¹²

The experience with pornography in the lives of this couple did just the opposite of what Hefner claimed it would do, acting as a tool of destruction in their marriage.

People who have been deceived might believe "Everybody looks at Internet pornography," or "I am human and I need this kind of excitement to meet my human sexual needs," or even "It was God who led me to certain places on my computer." Such beliefs are essential contributors to a personal belief system that is distorted.

Assumptions: Causes of Addiction

At first glance, it may appear that the problem of Internet pornography is solely the issue of convenience. However, something must be said for the amount of images that are viewed and the pace of changing

¹² Archibald Hart, *The Sexual Man* (Dallas: Word Publishing, 1994), 92.

visuals. The variety of pornography genre that is viewed today has expanded more than ever imaginable.

What sector of society is hurt the most? What is the foundational issue concerning Internet pornography addictions? To answer this question, I have to share an opportunity I had to meet with Susanne O'Connor. She is the research assistant to Dr. Patrick Carnes, a well-known authority on human sexual addictions. During an interview at Gentle Path Press in Carefree, Arizona, where O'Conner does her research, she revealed to me that the segment of society that is hit the hardest is adolescent boys. She further argued that the underpinning factor of Internet pornography addiction is that the marketers know that if they can get boys to view Internet pornography at a young age, they have the potential of establishing a lifetime client. This is similar to the old days when the Marketing Department for a company that manufactured cigarettes knew how important it was to promote their product to young children.

Government plays a role in the availability of Internet Pornography. Laws that maintain control of Internet pornography do not necessarily protect children. Some laws actually *hurt* our children. On Thursday,

March 22, 2007, Judge Lowell Reed Jr. of the U.S. District Court for the Eastern District of Pennsylvania barred U.S. law enforcement agencies from enforcing the Child Online Protection Act, or COPA. In an 84-page decision, Reed said the law violates the Constitution's guarantees of free-speech and due-process rights.¹³ At the core of American democracy are laws that prohibit censorship. But sadly, these laws are interpreted to protect pornography marketers, resulting in easily accessed materials that are proven to be harmful.

Internet pornographers are not doing much to keep children from viewing their sites. Only 3% of pornography websites require proof of age before granting access to sexually explicit material. Two-thirds of Internet pornography web pages do not include adult content warnings.¹⁴ This leads to the conclusion that those who market pornographic websites target children.

¹³ "Federal Judge Rules 1998 Anti-Internet Pornography Bill Unconstitutional," *Arizona Republic Newspaper*, March 23, 2007, Section A, Page 3.

¹⁴ Jerry Ropelato, "Internet Pornography Statistics," (2000). [On-Line Article]; available from <http://internet-filter-review.toptenreviews.com/internet-pornography-statistics.html>; accessed 14 April 2007.

Assumptions: Effects

Summarizing the effects of viewing Internet pornography is important. An attempt will be made to offer a good argument for explaining that viewing Internet pornography at any level creates problems for various areas of life. The main areas of life that are impacted by the negative effects of pornography are: 1) the human brain, 2) relationships, 3) personal life, and 4) one's personal relationship with God.

Modern science gives us insight on the way the human brain works, and research shows that Pornography has an effect on the human brain. Mark Kastleman in his book *The Drug of the New Millennium* shares research done at the University of California. Speaking of the effects of viewing Internet pornography, Kastleman shares this research information:

Dr. Gary Lynch, a Neuro-scientist at the University of California at Irvine, in discussing how the human brain processes information from the outside world, said: "What we are saying here is that an event that lasts half a second, within five to ten minutes has produced a structural change that in some ways is as profound as the structural changes one sees in [brain] damage." Further commenting on how a word or image can alter the brain structure, Dr. Lynch says, "...in a matter of seconds, taking an incredibly modest signal, a word...which is in your head as an electrical signal for no more than a few seconds, can...leave a trace that will last for years."¹⁵

¹⁵ Mark B Kastleman, *The Drug of the New Millennium* (Orem, Utah: Granite Publishing, 2001), 234.

The brain can be distorted by fantasies brought on by viewing Internet pornography. This is similar to effects on the brain from substance or alcohol use.

Second, an Internet pornography addiction at any level effects and can ruin relationships, especially between a husband and wife. The more others hear about my research, the more I am asked for counseling in this area. A young man named Henry recently talked to me about his problem with Internet pornography. He began by confessing his problem of not being able to stop surfing the Internet for pornography and asked if I could help keep him accountable for his actions. After letting him know I cared for him and that this issue would be confidential, he went on to tell me that his wife knows about his addiction. He confessed she felt so hurt and upset about this that she left the house for a day with their newborn baby. Henry told me that her reaction was the worse thing that he had ever experienced in his life. He informed me that she had told him the next time she caught him looking at pornography he would be the one leaving. He also told me that this was a vice he practiced before they were married, and he had believed the lie that his need to look at pornography would go away after he and his wife were married.

Divorce is very hard on couples and families. In the past decades divorce rates have hit high levels. Currently, nearly 50% of all marriages end in divorce. As a response, religious organizations, counselors, psychologists, and even government agencies have worked hard to lower that rate. Pornography is another, newer factor affecting marriage in a negative way. According to the *American Academy of Matrimonial Lawyers*, 56% of all divorce cases involved one party having an obsessive interest in pornographic websites.¹⁶

The above illustration can be a typical emotional stigma that a husband and wife share in a marriage relationship. However, the harmful effects of pornography go beyond negatively affecting a man's marital relationship and can create a damaging attitude towards women. The pictures and stories that immorally sexualize women, transform the person who is created in the image of God into just an object of inappropriate sexual desire. The plan from God for man in a marriage is that the relationship is centered on "giving." Viewing pornography on-line transforms a healthy marriage into a relationship about "getting;" and

¹⁶ Jill C. Manning, "The Impact of Internet Pornography on Marriage and the Family: A Review of the Research." *Sexual Addictions and Compulsivity* 13:131-165 (2006).

often the sex desired is modeled after perverted sex that was viewed on-line.¹⁷

Research shows that pornography addicts have a lower respect for women, and people in general, which results in abuses such as physical and sexual. On a regular basis, I visit a young man named Nick. He is serving a two year jail sentence for sexually molesting a four year old girl when he was fifteen. I am beginning to discuss with him whether or not Internet pornography had any bearing on his sinful actions. It will be of interest to this project if pornography indeed played a part in the actions he engaged in that put him in jail. During my opportunities to speak with men who were sexually abused when they were children, I have discovered that often the perpetrator had been frequently involved with pornography. If this is a consistent truth, it may be useful information to share with young men to help deter their involvement with pornography.

Interesting discoveries were made in a documentary titled *Adult Entertainment: Disrobing an American Idol*. In his work, Lance Tracy, a

¹⁷ Briana Line and Al Cooper, "Pornography and Sexual Compulsive Behavior" *Selfhelp Magazine* (March 18, 1998). [Journal On-line]; available from <http://www.selfhelpmagazine.com/articles/sex/sexporn.html>; accessed 21 April 2007.

recovering addict of pornography, conducts a “sixty day on camera experiment” with over one hundred test subjects to find the effects pornography has on consumers. Through a series of interviews and surveys with the two main subjects in the experiment, Tracy found several specific changes in these men. Viewing pornography one hour per day for thirty days, resulted in 1) a lower view of marriage, 2) a broader feeling that all women like forceful sex, 3) a higher acceptance of promiscuity, 4) a lower satisfaction with their wives appearance, 5) less satisfaction with sexual intercourse, and 6) a lack of trust in marriage relationships, among others. After the experiment ended, when pornography was no longer viewed, these factors began to return to the way they were before the thirty days of viewing pornography began.¹⁸

In Henry’s story, mentioned earlier, he believed several lies about looking at pornography. Although he always knew pornography was wrong despite wanting to quit, he believed that covering it up and quitting on his own was the best option. He now realizes the importance of community,

¹⁸ Lance Tracy.

and accepts that everyone has some struggle, and that life's journey is not meant to be done solo.

Maybe the worst effect of viewing Internet pornography is the damage it can do to our relationship with God. God sent his son Jesus to die for the sins of mankind and free all people from being slaves to sin. Since God requires our obedience, our sin produces a bad relationship with him. Viewing Internet pornography contradicts God's plan for us and our relationships.

Methodology

Five personal stories of five men will be included in chapter four to help understand the impact pornography has on men. The experiences of real people are a source of getting a strong message across. The purpose for including these five life experiences in this chapter will be to help deter the foundation of a destructive bad habit. Because of the sensitivity of the issue of personal addiction, all of these men were assured their stories would be handled in the strictest of confidentiality. Due to the need for anonymity, all personal names, places, etc., have been changed to protect identity.

Parameters

The Internet is a dream market for the pornography industry. During my secondary school years, men and women would picket pornography sales at the local 7-Eleven store in the small town of Wheaton, Illinois. Because of the Internet, this kind of community opposition is practically non-existent. City ordinances blocking the distribution of pornography are limited. This fact, along with the disappearing cost of printing, postage, delivery, and duplication allows pornography to become a flourishing and profitable business. Companies that market Internet pornography are out for the money, so playing unfair is part of the game. If a child misspells a word, there is a chance a pornographic site would pop-up. In fact, domain names that look harmless can be very harmful. Until recently, a student typing the domain name www.whitehouse.com in the URL box to research information about the White House in Washington D.C. would find himself looking instead at a well-marketed porn site. The intended information search for White House information should have had the suffix of “gov.” not “com.”

Internet pornography sites also purchase website addresses that will draw children to find their pages. For example, in 2000, Web host Geocities, accused Cable Rosenberg, a producer of pornography, diverting people who miss-typed "geociities" with an extra "i" into their Web browser to one of his porn sites, www.blackonblonds.com.¹⁹ In addition, Internet pornography marketers often create pop-up advertisements and links from more innocent websites that will connect the user to their web pages.

With the emergence of Internet pornography, a distinction must be made when we discuss pornography and its addiction. It is important to contrast the older, conventional way of viewing pornography by using videos and magazines, with this new form of using the Internet. The pornography offered in magazines and movies by companies like *Playboy* and *Hustler* in the '80s and '90s is much different than what we find available by logging onto the Internet. Most of those images displayed heterosexual acts of sex that were viewed one picture at a time. The variety was limited to the kind of movies or magazines on hand. Nowadays,

¹⁹ Betty Beard, "Chandler Mansion Connected to Porn," *The Arizona Republic Newspaper*, 13 May 2007, Valley and State section, pg. 1.

with the Internet, a guy searching for a beautiful, naked woman, can be re-directed to sites that might include homosexuality, bi-sexuality, orgies, bestiality, and whatever else might be left to his imagination. Due to the high rate of various images that are available, and the speed of changing images, sexual addictions are more common.

All addictions begin with a first time act or experience. In the case of Internet pornography addiction, the addict can often pinpoint his first experience of becoming familiar with the text, sounds, and visuals he encountered. The dangers of viewing Internet pornography are not always apparent in the very beginning. The early act or experience seems very innocent at the time; however, in the big picture, the effects of viewing Internet pornography at any level will create a life that becomes a perilous journey.

Many addictions begin early in life, and addictions to pornography are no exception. Would addicted men in their thirties and forties not have such a problem if they had understood the dangers while in adolescence? Is there a way to lower the number of men who are addicted by providing some kind of prevention for teenage boys? Should the prevention be

implemented before a boy reaches his teens? These questions and others will be addressed in this thesis project.

Purpose Statement

The purpose of this thesis project is to provide convincing evidence and awareness of the harmful dangers of Internet pornography. The target audience will be adolescent boys, however, men and women of all ages can gain understanding from this work. The desired outcome will be explained as a preventative measure for the sake of helping teenage boys with the hope that they will never start on a road that leads so many to destruction. I hope to discover a compilation of the many excuses and lies that men believe. My hope is that this information will help young boys stay away from Internet pornography and realize that believing pornography lies can lead to a destructive lifestyle.

All forms of pornography 1) distorted sex, 2) negatively affect the way men view women, and 3) can be addicting. This leads to the establishment of a premise that says, "Any involvement with Internet pornography for the purpose of sexual stimulation is harmful."

We now know much more about the negative effects of Internet pornography than we knew just ten years ago. It will be important to share the discoveries of this project and the problematic experiences of individuals, with teenage boys to assist them with good decision making skills. This will be done by writing a short curriculum as part of this thesis project to help young boys in junior and senior high school gain a greater understanding of what Internet Pornography is all about and its dangers. My hope is that the curriculum will curtail many Internet pornography addictions from ever forming.

What is the best preventative measure that can be taken in light of the research that will be done? Will it be the need for stricter government policies for those who market Internet pornography and the restrictions on accessing it, higher levels of parental controls and guidance, or just an increase in awareness and education of Internet pornography addictions? These questions will be discussed in this thesis project.

God has a plan for mankind, and anything outside of that plan warps our understanding of him and the desire he has for our lives. The sin associated with Internet pornography, like any sin, hurts our relationship

with God. Biblical scripture speaks clearly about this and will be discussed in the next chapter.

Chapter Two

The Theological Framework

...the LORD God called to the man, "Where are you?" He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid." Genesis 3:9-10

Addictions begin with a first...“something.” With alcohol, it’s the first drink. With heroin, it is the first hit. With pornography, it’s the first contact with an arousing text, graphic or sound. When we look specifically at pornography in regards to a theological view, we focus on human choice. It is a conscious decision to use pornography for the purpose of sexual stimulation. When it comes to a deliberate search for pornographic websites or an accidental stumbling onto such sites, an ethical choice needs to be made. Any time a person makes a moral choice there is the option of choosing right from choosing wrong.

What is “right” and what is “wrong” is clarified in the writings of the Bible. In this chapter, Bible research will offer a theological view pertaining

to addictions. In an article titled *Addiction and Idolatry*, Gerald May writes, "Spiritually, addiction is a deep-seated form of idolatry. The objects of our addictions become our false gods. These are what we worship, what we attend to, where we give our time and energy, instead of love."²⁰ Living with addiction opposes the way human beings are instructed to live in harmony according to the wisdom found in the Word of God. The Bible is fundamental for providing a preventative measure for young men, expectantly leading them toward choices that are good and right as opposed to bad decisions that lead to an unhealthy and dangerous lifestyle.

God has revealed to all humanity his desire for the way in which people should live. This has been accomplished in various ways. For example, in ancient days his communication genres were quite primitive. In one instance he communicated with Moses through a burning bush. Another time there was a discussion during the presentation of the Ten Commandments on Mount Sinai. These examples and others, ending with the visions of John the Prophet, were eventually recorded in the sixty-six inspired books of the Old and New Testaments.

²⁰ Gerald May, *Addiction and Grace* (New York: HarperCollins Publishing, 1988), 13.

God also communicated his instructions through the example of Jesus Christ. No other human being could have modeled an unadulterated life as he did. In his temptation, he resisted; in his choices, he always chose what was right; and when his earthly life came to a close, he died on the cross to conclude a triumphant life that had never experienced sin. His life experience is the model that we imitate as Christians. The goal is keeping our lives, our bodies, and our relationships pure. In the modernity of today, the fullness of God's ideal way of life is presented to mankind in the inspired Christian Bible. Since the essential events and teaching concerning the life of Christ are written in the Bible, along with all the words inspired by the Holy Creator, the theological rationale for this document will be drawn from those 66 books.

Some questions need to be asked. Why was man created? What is the purpose of life? John Piper has an insight on God's ultimate purpose for making humans. It is common for Piper to write and speak as he did during a lecture at Wheaton College in 1984 where he stated, "We know why we exist – to glorify God and enjoy him forever." This is discussed in detail in his book *Desiring God*. There are a few examples from the Bible to support this answer. The Psalmist writes, "Let everything that has breath

praise the LORD. Praise the LORD” (Psalms 150:6). We discover in the first part of Isaiah 43:7, “everyone who is called by my name, whom I created for my glory.” In I Corinthians 10:31 we read “So whether you eat or drink or whatever you do, do it all for the glory of God.” Fulfilling God’s plan as he intended for the human race will denote a life that glorifies him in the area of sexuality. Obeying God glorifies him. Celebrating sexuality in the pure context of marriage glorifies God.

In the very beginning, the Old Testament book of Genesis tells us “Adam found no suitable mate in any form of all of God’s creation until God created Eve” (Genesis 2:18). After Eve is created, the first words out of Adam’s mouth were “Finally! Bone of my bone, flesh of my flesh! Name her Woman for she was made from Man” (Genesis 2:23). The narrative continues in verses 24 and 25 saying “Therefore a man leaves his father and mother and embraces his wife. They become one flesh. The two of them, the man and his Wife, were naked, but they felt no shame.” This was God’s design from the very dawning of time.

When a man views Internet pornography, he violates the very premise in which God created our sexuality. This action defies the explicit

instructions that a man and a woman come together, alone, in intimacy. The visuals a man sees when he views pornography will come back to his mind from time to time. When these thoughts surface in the realm of the marriage bed, intimacy will be lost. Intimacy is about sharing yourself with your spouse. A relationship based on intimacy should be about “giving” to your partner. Instead, pornography promotes the idea of “getting” from your partner an experience that has been manipulated from fantasies and sexual deviations.²¹

The Biblical Texts

Since the beginning of the Church at Pentecost, there was much growth and understanding needed within the Christian communities that were painted around the globe. As Paul was writing letters of instruction and doctrinal value, he customizes each one according to the issues of the particular community. Inspired by God, these texts are intended for all believers of all communities of all time.

Following are four scripture passages pertaining to pornography. The writings of Paul, Romans 6:1-23, 1 Corinthians 6:9-20, Ephesians 4:17-24,

²¹ Laurie Hall, *An Affair of the Mind* (Wheaton, Illinois: Tyndale House Publishers, 1996), 80.

and Thessalonians 4:1-8 address the issue of sexuality. These passages will be discussed for the purpose of exploring God's ideal way in which we are to live.

Romans 6:1-23

What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death...

...For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin— because anyone who has died has been freed from sin. Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God...

...What then? Shall we sin because we are not under law but under grace? By no means! Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey....

...I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness. When you were slaves to sin, you were free from the control of righteousness. What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

The immoral lifestyle of first century Rome impacted Paul's writing to the early church. In the sixth chapter in the book of Romans, Paul writes about living the way God desires. The context of his writing illustrates that "we were once alive in sin and dead to doing what is good" (vs. 20). This mantra is then reversed to explain that after a person becomes a follower of Christ, life changes. After this change, a person is "dead to sin and alive to doing what is right" (v. 22).

Although he talks about sin in general, Paul uses several words and phrases that specifically address sexual sins. The portion of the passage that includes verses 11-23 concentrate on sexuality. It describes the fanatical nature of misusing the gift of sex as "bondage to sexual sin," and illustrates the definition of "addiction." Ted Roberts defines the bondage of a pornography addict as becoming "safe" where no one else is allowed, especially one that might expose the secret. This becomes a life of loneliness and creates an emotional state of mind.²² So often people who are enslaved by addiction are so accustomed to that which has enslaved them, it becomes the norm for their life.

²² Ted Roberts, *Pure Desire* (Ventura, California: Regal Books, 1999).

Paul contrasts life prior to belief in Christ with life after making a decision to be a Christian. He describes the sharp contrast by writing “Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God” (v. 13). When a man is addicted to pornography, it is a choice that he makes. Conversely, Paul suggests an alternative choice, being “obedient to living the right kind of life that God desires” (vv. 16-18). He concludes this passage by assuring the church in Rome that as believers they have been freed from the bondage of immoral living (v. 22). Viewing Internet pornography can potentially produce a life of bondage. This passage explains that Christians have been freed from the bondage on pornography.

Paul clarifies the freedom given to Christians also involves our responsibility. He explains in verses 1-2 that God does not give us grace so that we can continue to sin, but to make us obedient, which leads to righteousness. This passage was especially helpful to me while I recently counseled with two single adults. They were sharing with me their dilemma with wanting to please God by trying not to engage on pre-marital sex. However, because of giving into their desire, I was asked if God would give them grace. The answer I gave was “yes, God forgives all sin through

his grace.” It is frustrating making the same mistake, over and over, and understanding God’s grace; it is difficult to explain as well. However, in verses 15-16, Paul restates God’s balanced purpose of his grace by saying “What shall we say, then? Shall we go on sinning so that grace may increase? By no means!....”

In the same way, God forgives men who view pornography for the purpose of sexual pleasure. Matthew records the words of Jesus in his gospel, “...anyone who looks at a woman lustfully has already committed adultery with her in his heart” (5:28). The sin committed from the lust of looking at pornography is forgiven over and over, through God’s grace, like any other sin. In light of this forgiveness through grace, God seeks our obedience to his word, which leads to righteousness.

1 Corinthians 6:9-20

Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. "Everything is permissible for me"—but not everything is beneficial. "Everything is permissible for me"—but I will not be mastered by anything. "Food for the stomach and the stomach for food"—but God will destroy them both. The body is not meant for sexual immorality, but for the

Lord, and the Lord for the body. By his power God raised the Lord from the dead, and he will raise us also. Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh." But he who unites himself with the Lord is one with him in spirit. Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body. Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body.

In the beginning of this passage, Paul refers to the issues of sexual morality with the early church of Corinth by stating two “catchphrases” that were most likely ubiquitous in this community. These sayings were; “all things are lawful” and “food is for the stomach and the stomach is for food” (v. 12).

In his book, *The First Epistle to the Corinthians*, Gordon Fee brings together the teaching of this passage. He first asserts Paul’s reference to “all things are lawful” as an orientation to the freedom Christians have in the areas that are “gray.” But these gray areas are the non-essentials, such as food, drink, days considered holy, etc. He wants to be sure there is no confusion with the essential practice of keeping away from sexual immorality. This is why Paul continues by assuring his readers, as he does

in other letters, that sexual immorality of any kind is sin against God.²³ Fee summarizes Paul's severity of sexual immorality being a sin against the body by saying:

His concern is not with what affects and does not affect the body *per se*, but with the special character of sexual immorality and how that sin is directed especially against the body as "for the Lord." As fornicating with a prostitute, a man removes his body (which is a temple of the Spirit, purchased by God and destined for resurrection) from union with Christ and makes it a member with her body, thereby putting it under her mastery.²⁴

What if men could be convinced that viewing pornography is really like paying for intercourse? I find it interesting that the word here describing intercourse with a prostitute in Greek comes to us as *porneia*, which is where we get the English word *pornography*. It appears that the word we use today is very close to its original meaning; "sexual intercourse with a prostitute."

The end of this passage reminds us of the reason of all we do to honor God with our bodies. We are reminded that a "price" was paid for our freedom. We owe it to God to choose to honor him.

²³ Gordon Fee, *The First Epistle to the Corinthians* (Grand Rapids, MI: William B. Eerdmans Publishing, 1987), 250-252.

²⁴ *Ibid.*, 261-262.

In the book *The Pornography Trap*, Ralph Earle and Mark Laaser assert that here in Paul's writing, he reminds us that we are to be selfless when it comes to our bodies. And in realizing they are not our own is a key to sexual health. Earle and Laaser exclaim that "Although Paul's use of the word 'body' is equivalent to the term 'personality' or 'self,' it is a great statement of the Christian view of the human body's sacredness."²⁵

When I was in college, I prayed to God that if he made it possible for me to get a new car, I would use it for him. I ended up driving a lot of people to church and loaning it to those in need of a car for transportation. I truly believed that "God gave the car to me." How often we commit our possessions, our time, even our children to God's glory, yet we forget that the bodies God has given us should be used in an unselfish way, and for His glory.

Ephesians 4:17-24

So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to

²⁵ Ralph H. Earle Jr. and Mark R. Laaser, *The Pornography Trap* (Kansas City, MO: Beacon Hill Press, 2002). 55.

sensuality so as to indulge in every kind of impurity, with a continual lust for more.

You, however, did not come to know Christ that way. Surely you heard of him and were taught in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.

The third passage from Paul's writing is in a letter to the church in Ephesus. He gives this case in point; "a lifestyle apart from God's instruction leads to blighted decision-making" (vv. 17 and 18). This passage contains the concept of "hardening our hearts" which describes the beginning of the downward spiral which can take place. This can lead to a life separated from God and losing all feeling for reality (vv. 18 and 19); a good description of what an addiction is like. Paul, as in his letter to the Romans, reminds Christians, that the decision to follow Christ will develop lifestyle changes. Christians are no longer to "live as they once did" (v. 17). Paul continues to reassure his readers there was once an old life, but becoming a Christian brings new life.

The concept of losing reality is discussed by Dr. Patrick Carnes in his book *Out of the Shadows*. Carnes specializes in the treatment of sexual

addiction. His research concurs with Paul's description of the blighted decision-making that is made by people in addicted situations; they are prone to lose touch with reality.²⁶ Often times the convoluted reality of the addict makes him believe that the problem lies with other people rather than himself. Christ asked in Luke 6:42, "How can you say to a brother, 'let me take the speck out of your eye,' when you yourself fail to see the plank in your own eye?" Coming to terms with one's personal problems is the first step in the treatment process of an addict.

God's word addresses the process of overcoming addictions by telling us in Philippians 4:29, "God shall supply all your needs...in Christ Jesus." Proverbs 13:25 says, "The righteous has enough to satisfy his appetite." We know Christ gives us freedom from addiction. Galatians 5:1 tells us, "It was for freedom that Christ set us free." Great strength can be gained from II Chronicles 20:15 telling us the "battle is not yours, but God's."

Although man desires to be in a good relationship with God, there is a factor that rips humankind away from this healthy connection; this factor

²⁶ Patrick Carnes, *Out of the Shadows* (Minneapolis: CompCare Publishers, 1992), 14-18.

is the evil temptations that come from Satan. On this earth, Satan's chief purpose is to mess up human lives. This is made very clear in the parable of the Shepherd and his flock. The first phrase in John 10:10 expresses Satan's mission statement: "The thief comes only to steal, and kill, and destroy." Satan accomplishes his purpose when he is able to manipulate a man into sinning by providing the right temptation to satisfy his own twisted goal.²⁷

There are other passages of scripture that speak to the problem of keeping away from sexual impurity. Romans 13:14 says "make no provision for the flesh in regard to its desires." In Galatians 5:24, in order to copiously illustrate the Christians extremity of being dead to sin, Paul uses the metaphor of Christ's death. He writes "those who belong to Christ have crucified the flesh with its passions and desires."

1 Corinthians 10:13 explains that God will "not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it." It is our fault when we sin and only ours. James writes, "But each one is tempted when, by his own

²⁷ Steve Gallagher, *The Will of Satan*, [On-line Article]; available from http://www.purelifeministries.org/Unchained/2007/Mar_07/Articles/032607_SG_Will_Of_Satan.htm; (January 11, 2005) accessed 5 April 2007.

evil desire, he is dragged away and enticed” (1:14). The word of God has equipped us to live a life that is pleasing to him. God frees us, through Christ, from a life bound to sin, into a life of glorifying him.

Young men of this current generation have the potential to live a life that respects God. Although so much wickedness and negative forces are present in the world, God desires perseverance and obedience. The outcome is a life that honors God and praises him. Speaking to young men, Paul writes in 1 Timothy 4:12 “Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity.” What he wrote nearly 2,000 years ago applies to young men today. There are numerous ways for a young man to mess up his life. These inspired words were written to keep leaders of the future from messing up. They speak directly to the issue of Internet pornography. They were written to help adolescent boys stay far away from an addictive vice, which can lead to a lifetime of consequences. It is God’s desire that all people present themselves to him as holy; for it is God who said in Leviticus 11:44, “Be holy, because I am holy.”

1 Thessalonians 4:1-8

Finally, brothers, we instructed you how to live in order to please God, as in fact you are living. Now we ask you and urge you in the Lord Jesus to do this more and more. For you know what instructions we gave you by the authority of the Lord Jesus. It is God's will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God; and that in this matter no one should wrong his brother or take advantage of him. The Lord will punish men for all such sins, as we have already told you and warned you. For God did not call us to be impure, but to live a holy life. Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit.

This fourth and final passage focuses on the “control” we have over our own bodies. As Paul begins this section of the chapter with the term “finally,” he intends to wrap up this letter with his last personal thoughts. (Even though there is another chapter to come.) The first two verses discuss the importance of pleasing God, while the remainder of this section (vv. 3-8) concentrates on the standards for appropriate sexuality. It is as though he wants the readers to understand that pleasing God has much to do with sexual purity.

The New International Version translates a portion of verse four as “control his own body” for what others translate “vessel.” The significance of this observation is that vessel is used in other parts of the New Testament to mean wife. Peter refers to the wife as the “weaker vessel” (1

Peter 3:17) however, implying that the husband is also a “vessel.” Both uses of the word “vessel” are derived from the same word in the original Greek.

Ernest Best gives the interpretation that Paul was meaning “control his wife” and in the sole matter of sexuality. In his commentary, he agrees with the interpretation that is over a millennia old, that Paul meant, in some way that a man is responsible to control his wife in what she does sexually or helping her stay pure in this area.²⁸ In contrast, most commentators agree with the way the New International Version is written and understood, “as an act of controlling your own body.”

In light of pornography, the sexuality associated with it should be treated like any other form of sexuality. Paul ends this passage with telling us God calls us to a holy life. He then reminds us that these are not his instruction, but instruction from God.

A Brief Summary

²⁸ Ernest Best, *Black's New Testament Commentary: The First and second epistles the Ephesians* (Peabody, MA: Henderson Publishing, 1972), 161-163.

In these passages, Paul clearly demonstrates 1) sexual sin is a personal responsibility, 2) sexual perversion is nothing new, 3) the guidelines God gives us help keep us pure, 4) and sexual purity is a result of the freedom Christ gives us through his death.

The issue of living under the law vs. living under grace has long puzzled me. This expanded study of Paul's writings has made it a little clearer. One must get a grip on Paul's teaching on grace as well as the freedom given to us paid by the death of Christ. He explains in 1 Corinthians 6 the distinction between things affecting our bodies that are allowed, and things not allowed. The distinction is that in Christ, we have freedom to eat any food or wear any clothes; but with this freedom comes responsibility.

Paul explains the restoring of humanity back to how God originally intended us to exist. Before the "law," God expected obedience from his created enterprise. (Prior to the narrative in Genesis 3 dealing with the events surrounding the first sin, most of what God created was permissibly abundant. (Genesis 1:29, 2:15-17)) God tells Adam and Eve they may partake in anything, except for the fruit on one tree. But disobedience

helped shape the need for establishing the “law.” However, when Christ came to the earth, he reversed “the establishment.”

Gilbert Bilizekian, author of *Beyond Sex Roles*, explains that Christ restored humanity to the way it was before the first sin recorded in Genesis chapter three. Although the theme of his book deals with Biblical equality between men and women, this restoration also renewed God’s intension that human sexual relationships exists solely between a husband and his wife. (The permitting of practices such as polygamy, etc. was short lived.)

Paul mirrors the concept of obedience instead of the law when he says, “‘Everything is permissible for me’—but not everything is beneficial” (v. 12). This reflects his teaching that sins against the body are not acceptable, yet the freedom we have in Christ changes much of the Old Testament Law.

The thrust of this chapter’s theological content gives an overall perspective of sexuality in relationship to God’s intention and plan. Although his intention has been corrupted, human perceptions of sexuality move from and beyond this corruption due to Paul’s teaching. These and other biblical perspective will continue into the next chapter and will be

compared to literature harmonious with biblical texts as well as opposing viewpoints.

Chapter Three

Literature Review

The heart is deceitful above all things and beyond cure. Who can understand it?
Jeremiah 17:9

The last 50 years of societal history in America has produced high levels of tolerance among individuals and groups of people. However, this shift has enabled pornography companies more liberty when marketing their product. In December 1954, Hugh Hefner released the first issue of *Playboy Magazine* which sold 50,000 copies.²⁹ This was one of the foundations of mainstreaming pornography which continues today. As the public became more tolerant of *Playboy*, they grew to be more accepting of

²⁹ "Biography of Hugh Hefner," [Article on-line]; available from http://www.thebiographychannel.co.uk/biography_home/486:1868/Hugh_Hefner.htm; Internet; accessed 12 December 2006.

things that cause sexual arousal and developed a new tolerance of pornography as “pop culture.”

One of Hefner’s influential contemporaries was Alfred Kinsey. Kinsey did numerous surveys and research which contributed greatly to the advancement of the cultural acceptance of pornography. Although now considered very flawed research, Kinsey contended that by 1952, 95% of the American male population participated in deviant sexual activity on a regular basis.³⁰ Kinsey furthermore argued that this 95% of the American population was in violation of the current statutory laws and therefore claimed laws concerning human sexuality should be changed.³¹ It was during this time when Kinsey influenced major changes in the *Model Penal Code*, which sway laws dealing with sexuality, that Hugh Hefner began supporting Kinsey financially.³²

A striking moment that revealed to me just how mainstreamed pornographic magazines such as *Playboy* had become occurred while I was examining the prodigy known as *Playboy Enterprises, Inc.* in Chicago. I was

³⁰ Susan Brinkman, *The Kinsey Corruption: An Expose on the Most Influential “Scientist of Our Time, Based on the book, Kinsey: Crime and Consequences by Dr. Judith Reisman* (West Chester, PA: Ascension Press, 2004), p. 45-46.

³¹ Ibid.

³² Ibid., 20.

shocked to realize that the word “pornography” is an unacceptable term to use when referencing Hugh Hefner’s dynasty. While speaking with the legal department at *Playboy* by telephone, I was asked not to use the word “Pornography.” Conversely, I was told that *Playboy* produces “Arts and Entertainment.”

In light of this clarification by *Playboy* employees, the definition of pornography should be reviewed. “Pornography” is defined as “written, graphic, or other forms of communication intended to excite lascivious feeling.”³³ It is interesting that *Playboy* does not reference itself as “pornography.” Yet in an article that appeared in *Christianity Today*, *Playboy* cover girl and former girlfriend of Hugh Hefner, Sandy Bentley, describes Hefner's by saying “The heterosexual icon [Hugh Hefner]...had trouble finding satisfaction through intercourse; instead, he liked the girls to pleasure each other while he masturbated and watched gay porn.”³⁴

Hefner’s current sexual practices are just one result of the desensitizing of culture and the harmful effect of pornography addiction.

³³ Joseph P. Pickett, ed., *The American Heritage Dictionary* (Boston: Houghton Mifflin Company, 2000), 1367.

³⁴ Read Mercer Schuchardt, “Hugh Hefner’s Hollow Victory,” *Christianity Today*, 12 Dec 2004, 50-54.

This desensitizing has created much debate. This paradigm shift has impacted the issues of whether or not pornography is harmful, whether or not pornography should be legal, and the effects of pornography on adolescent boys.

This review of literature summarizes a variety of resources available on debatable issues concerning opposing viewpoints of Internet pornography. Similar to the issues of abortion, euthanasia, and pre-marital sex, the issue of Internet pornography holds more than one opinion. Since our modern culture embraces multiple sides of this issue, this literature review will compare opposing viewpoints.

There will be six specific topics that will be discussed in contrast and commented on in this chapter:

- Scientific Research: Does viewing pornography affect the human brain, and if so, how?
- Effect on Personal View of Women: In what ways does viewing pornography influence the way young boys and men treat women?
- Pornography and Violence: Does Internet pornography contribute to violence?

- The Dangers of Pornography: Does pornography help or hurt?
- Laws Protecting Children: Is it the governments responsibility to protect young boys from Internet material deemed harmful?
- Internet Pornography Business: Should companies that market Internet pornography be responsible for protecting children?

Scientific Research: Does viewing pornography affect the human brain, and if so, how?

All addictions interfere with normal brainwave activity, and the obstruction of normal brain activity has long-term effects. Instead of a serious view of how pornography affects the human brain, Annalee Newitz's column in *Metro*, Silicon Valley's weekly newspaper, would lead a person to believe that pornography has no negative effect on the human brain, at least nothing more negative than that of being an average honest person, or even a Christian. Speaking so loosely and irresponsibly about research, whose efforts are to expose the dangers of pornography, Newitz writes:

They're willing to deny all scientific reason, make laws based on stem cells having little souls, and force schools to put warning stickers on

books about evolution – but suddenly, when it comes to porn, they're all about "brain chemistry" and "endogenous opioids." I mean, really: let's keep our ideology straight here, guys. If porn changes our brain chemistry, then that's obviously the way Jesus wanted it to be. End of story.³⁵

Conversely, according to a U.S. Senate Committee hearing in November, 2004, several medical doctors, psychologists, and university professors claimed just the opposite. Judith Reisman specializes in the communication effects of the brain as well as fraud in the human sexuality field. She stated:

Thanks to the latest advances in neuroscience, we now know that *emotionally arousing images imprint and alter the brain*, triggering an instant, involuntary, but lasting, *biochemical memory trail*. This applies to so-called “soft-core” and “hard-core” pornography, which may, arguably, subvert the First Amendment by overriding the cognitive speech process. Once our neurochemical pathways are established they are difficult or impossible to delete. Erotic images also commonly trigger the viewer’s “fight or flight” sex hormones producing *intense arousal states* that appear to fuse the conscious state of libidinous arousal with unconscious emotions of fear, shame, anger and hostility. These media erotic fantasies become deeply imbedded, commonly coarsening, confusing, motivating and addicting many of those exposed. How does this “brain sabotage” occur? Brain scientists tell us that “in 3/10 of a second a visual image passes from the eye through the brain, and whether or not one wants to, the brain is structurally changed and memories are created we literally ‘grow new brain’ with each visual experience.” Children and others who cannot read can *instantly decode and experience*

³⁵ Annalee Newitz, “Your Brain on Porn,” [On-Line Article]; available from <http://www.alternet.org/columnists/story/20619>; (Nov. 30, 2004) accessed 31 July 2007.

*images.... In fact, erotic (any highly arousing) images commonly subvert left hemisphere cognition.*³⁶

As Reisman explains, the brain can be taught to follow a path in the direction of good or follow a path in the direction of evil. The brain will then react in the way it is programmed and function in which ever direction it is taught. The brain acts like a computer: what you input is what the brain will output, or more simply stated “garbage in garbage out.”

Furthermore, Mark Kastleman, in his book *The Drug of the New Millennium* describes the acceleration of brain activity that is triggered by viewing pornography. He illustrates that the quickening of stress affects the human brain, which can alter the needs of a man to go from “soft-porn” to a “hard-porn” sort:

There is an acceleration of emotion-producing chemicals that takes place on the right side of the brain and body of men and boys when they view pornography. The left side of the brain then works to understand [how and] why the sexual response of the brain and body [responds] to this nudity. Stress is produced in the viewer as a result of the new feelings guilt, shame and anger, which releases chemicals into the brain and body intensifying the addiction to the pornography. Continued feelings of fear of getting caught or understanding the moral dilemma they are now in increases the stress level and the chemical release.

³⁶ “The Testimony of Dr. Judith Reisman,” [On-Line Article]; available from http://commerce.senate.gov/hearings/testimony.cfm?id=1343&wit_id=3910; (Nov. 18, 2004) accessed 03 August 2007.

Any other stressful situation causes hormone secretions, leading the body into a fight/flight response. But, with pornography, the brain and body are tricked into a fight/flight arousal state, prepared to deal with a sexual encounter that is not there. Increased heart rate, blood pressure and respiration along with increased feelings of guilt, shame and anger increase chemical release into the brain and body. The intensity of the arousal experience is high because the stress is high. When "soft-porn" does not create the kind of sexual stimulation in an individual as this kind of porn once did, desensitization takes place, which is a "decrease in response to a continued stimulus." The brain and body, as a result, do not respond in the same way as before. The brain has become bored with this "soft-porn" and moves us toward more intense material [requiring such stimuli] as "hard-porn."³⁷

Both Reisman and Kastleman assert that with a case of an addiction, specifically an addiction to pornography, there is always a need for wanting more of that which causes the addiction. This assertion leads a man from viewing soft-core pornography to viewing hard-core pornography.

Effect on Personal View of Women: In what ways does viewing pornography influence the way adolescent boys and men treat women?

Feminists have always been viewed as a group that tends to be more on the liberal side of culture. But the issue of pornography has created a great divide in the feminist arena. One side distinguishes pornography as a

³⁷ Kastleman, 234.

venue that creates a lower view of women; the other values freedom of expression, freedom to do exactly what one personally wished.

In an article titled “Feminists Should Oppose Pornography's Harmful Effects” Alice Leuchtag presents the views of a number of anti-pornography feminists:

The institutions of the sex industry—including prostitution and **pornography**—are among the forces that sustain women's inferiority to men in social status, power, and wealth. Specifically, Leuchtag summarizes the arguments of Catharine A. MacKinnon, who argues that **pornography** teaches men to view and treat women as sexual objects, thereby keeping them in a subordinate position. Leuchtag concludes that these feminists are correct to oppose the production and use of **pornography**.³⁸

Victor Cline has brought this debate many progressive strides with the research he conducted during the last decade. When male subjects were exposed to as little as six weeks' worth of standard hard-core pornography, they were shown to view women in a very negative context. His study showed that these men:

- 1) developed an increased sexual callousness toward women, 2)
- began to trivialize rape as a criminal offense or no longer considered

³⁸ Alice Leuchtag, "Feminists Should Oppose Pornography's Harmful Effects," *Opposing Viewpoints: Pornography*. Ed. Carol Wekesser. San Diego: Greenhaven Press, 1997. *Opposing Viewpoints Resource Center*. Thomson Gale. Arizona State University AULC. [On-Line Article]; available from <http://find.galegroup.com.ezproxy1.lib.asu.edu/ovrc/infomark.do?&contentSet=GSRC&type=retrieve&tabID=T010&prodId=OVRC&docId=EJ3010158225&source=gale&srcprod=OVRC&userGroupName=asuiv&version=1.0>; accessed 06 August 2007.

it a crime at all, 3) developed distorted perceptions about sexuality, 4) developed an appetite for more deviant, bizarre, or violent types of pornography (normal sex no longer seemed to do the job), 5) devalued the importance of monogamy and lacked confidence in marriage as either a viable or lasting institution, and 6) viewed non-monogamous relationships as normal and natural behavior.³⁹

On the other hand, the pro-pornography feminists confirm the individual freedom of a woman's right to control her own body, even to the extent of the right to perform immoral sexual acts in pornographic material. In an article by Wendt McElroy titled "Feminists Should Work to Protect Pornography, McElroy gives four central reasons to support her view of how pornography benefits women:

1. Historically, pornography and feminism have been fellow travelers and natural allies. Both have risen and flourished during the same periods of sexual freedom; both have been attacked by the same political forces, usually conservatives.... Although it is not possible to draw a cause-and-effect relationship between the rise of pornography and that of feminism, they both demand the same social conditions—namely, sexual freedom.
2. Pornography is free speech applied to the sexual realm. Freedom of speech is the ally of those who seek change: it is the enemy of those who seek to maintain control. Pornography, along with all other forms of sexual heresy, such as homosexuality, should have the same legal protection as political heresy. This protection is especially important to women, whose sexuality has been controlled by censorship through the centuries.

³⁹ Victor B. Cline, *Pornography's Effects on Adults and Children* (New York: Morality in Media, 1990), 8.

3. Viewing pornography may well have a cathartic effect on men who have violent urges toward women. If this is true, restricting pornography removes a protective barrier between women and abuse.
4. Legitimizing pornography would protect women sex workers, who are stigmatized by our society.⁴⁰

The divide between these views is wide. Agenda becomes more important than responsibility.

Parents will want to instill their own personal values about relationships, sex, and marriage into the lives of their children. Unfortunately, the irresponsible and powerful messages of pornography acceptance are negatively educating America's children on these very important life issues. The repetition of viewing the same television commercial over and over can influence whether or not we choose between *Coke* and *Pepsi*. In the same way, repeated exposure to pornography shapes human values, and often, shapes our behavior. This was demonstrated in research done by Jennings Bryant. In his study

⁴⁰ Wendy McElroy, "Feminists Should Work to Protect Pornography," *Opposing Viewpoints: Feminism*. Ed. Jennifer A. Hurley. San Diego: Greenhaven Press, 2001. *Opposing Viewpoints Resource Center*. Thomson Gale. Arizona State University AULC. [On-Line Article]; available from <http://find.galegroup.com.ezproxy1.lib.asu.edu/ovrc/infomark.do?&contentSet=GSRC&type=retrieve&tabID=T010&prodId=OVRC&docId=EJ3010122226&source=gale&srcprod=OVRC&userGroupName=asuiv&version=1.0>; accessed 6 August 2007.

conducted with six hundred American males and females of junior high school, his research revealed:

...91 percent of the males and 82 percent of the females admitted having been exposed to X-rated, hard-core pornography. Over 66 percent of the males and 40 percent of the females reported wanting to try out some of the sexual behaviors they had witnessed. And among high schoolers, 31 percent of the males and 18 percent of the females admitted actually *doing* some of the things they had seen in the pornography within a few days after exposure.⁴¹

This information is staggering and hardly comprehensible. However, given that this thesis project concludes that viewing pornography at any level is harmful, these statistics become even more staggering and our typical American teenager is in grave danger.

Pornography and Violence: Does Internet pornography contribute to violence?

Much of the pornography available includes violence scenes, portraying human dominance over another human being, the use of whips and other tools for pain, and even rape. Violence within pornographic

⁴¹ Victor Cline, 11.

material has increased over the years. From 1973 to 1977, reports of the number of violent imagery increased 500% in *Playboy* and *Penthouse*.⁴²

The extent of sexual violence produced in pornography might be exemplified by this next example. For a number of years, *Penthouse* featured a cartoon entitled *Chester the Molester*. In the October, 1977 issue, Chester is drawn watching television naked. Also in the picture are two pre-teen girls tied-up. As Chester is holding the girls down, the news announcer is captioned as saying, “It’s eleven o’clock.....do you know where your children are?” Chester is shown with a big grin and the girls have long sad faces.⁴³

The research of Diana E.H. Russell supports this view. Russell is the author of over 50 books and articles focusing on human sexuality. In her article titled *Porn Causes Violence*, she presents an exhaustive argument that there is a clear connection between pornography and violence. As a result of many years of research, including work done for her degrees from

⁴² James Lambert, *Porn in America*, (Lafayette, LA: Huntington House Publishing, 1997), 28.

⁴³ Ibid. 30.

Harvard University, she has compiled a short list of information linking pornography to violence:

- A high percentage of non-incarcerated rapists and child molesters have said that they have been incited by pornography to commit crimes.
- Pre-selected normal healthy male students say they are more likely to rape a woman after just one exposure to violent pornography.
- A high percentage of male junior high school students, high school students, and adults in a non-laboratory survey report imitating X-rated movies within a few days of exposure.
- Hundreds of women have testified in public about how they have been victimized by pornography.
- Ten percent of a probability sample of 930 women in San Francisco and 25% of female subjects in an experiment on pornography in Canada reported having been upset by requests to enact pornography.
- Many prostitutes report that they have experienced pornography-related sexual assault.
- The laws of social learning must surely apply to pornography at least as much as to the mass media in general. Indeed, I—and others—have argued that sexual arousal and orgasm are likely to serve as unusually potent fortifiers of the message conveyed by pornography.
- A large body of experimental research has shown that the viewing of violent pornography results in higher rates of aggression against women by male subjects.⁴⁴

⁴⁴ Diana E.H. Russell, "Pornography Causes Violence." *Pornography*. Ed. Helen Cothran. Opposing Viewpoints®. San Diego: Greenhaven Press, 2002. *Opposing Viewpoints Resource Center*. Thomson Gale. Arizona State University AULC . [On-Line Article]; available from <http://find.galegroup.com.ezproxy1.lib.asu.edu/ovrc/infomark.do?&contentSet=GSRC&type=retrieve&abID=T010&prodId=OVRC&docId=EJ3010158238&source=gale&srcprod=OVRC&userGroupName=asuniv&version=1.0>; accessed 09 June 2007.

In agreement with Russell, Malamuth, Haber, and Freshbach conducted a study using two versions on sexual interaction in *Penthouse* magazine. Two groups of men took part in this study; the first group viewed the violent version and the other group viewed a version absent of violence. The study confirmed that:

Males who had been exposed to sexually violent depictions (sadoomasochism) perceived more favorably a rape depiction than those who did not view this violent material.... Of the fifty-three subjects, 17% said they personally would be likely to act as a rapist did under certain circumstances.⁴⁵

The opposite view alleges that pornography can actually prevent rape? In an article by Steven E. Landsburg, the truth that pornography does reduce rape is maintained by Clemson Professor, Todd Kendall:

More Net access, less rape." A 10 percent increase in [Net] access yields about a 7.3 percent decrease in reported rapes. States that adopted the Internet quickly saw the biggest declines. And, according to the Clemson professor, the effects remain even after you control for all of the obvious confounding variables, such as alcohol consumption, police presence, poverty and unemployment rates, population density, and so forth.⁴⁶

Oddly the article continues to explain that violent movies reduce violence in our society.

The Dangers of Pornography: Does pornography help or hurt?

⁴⁵ Lambert, 30.

⁴⁶ Todd Kendall, "How the Web Prevents Rape," [On-Line Article]; available from <http://slate.com/id/2152487>; accessed 12 July 2007.

Finding articles that defend pornography as a healthy and necessary part of life was not difficult. Nina Hartley, a self-proclaimed “Feminist for Porn,” and porn star explains that pornography has many benefits. In an article Hartley wrote for *Gauntlet* she talks about the many benefits of pornography. The article stated:

In fact, she maintains, high-quality pornography is beneficial because it celebrates the pleasure of sexuality—the instinctual life force that all humans share in common. In Hartley's view, the existence of objectionable, tasteless pornography never justifies the suppression of sexually explicit images and texts. She concludes that concerned citizens should actively oppose any attempted censorship of sexually graphic materials.⁴⁷

The article goes on to share Hartley's insistent argument that since the liberalizing of sexuality over the past few decades has been so therapeutic, that pornography can actually save civilization.

Fortunately, not all researchers agree with Hartley. As early as 1986, the dangers of pornography were being exhibited in substantial ways. In that year, the United States Surgeon General held a workshop on the

⁴⁷ Nina Hartley, "Pornography Is Beneficial," *Opposing Viewpoints: Sex*. Ed. Mary E. Williams. San Diego: Greenhaven Press, 2000. *Opposing Viewpoints Resource Center*. Thomson Gale. Tempe Public Library. [On-Line Article]; available from http://Ofind.galegroup.com.catalog.tempe.gov:80/ovrc/infomark.do?&contentSet=GSRC&type=retrieve&tabID=T010&prodId=OVRC&docId=EJ3010162228&source=gale&srcprod=OVRC&userGroupName=tempe_main&version=1.0; accessed 3 August 2007.

consequences of pornography. The general consensus held by the 22 professionals from the social sciences and mental health field who attended was:

- a) Prolonged use of pornography alters the beliefs of late adolescence about the frequency of certain uncommon sexual practices in the general population.
- b) Pornography that portrays sexual aggression as pleasurable for the victim increases the acceptance of the use of coercion.
- c) In laboratory studies measuring short-term effects, exposure to violent pornography increases punitive behavior towards women.⁴⁸

The idea that pornography actually helps men is also disputed by leading contemporary researchers in this field. The concept of the *expressive nature of the progression of a healthy relationship* can be compared to the concept of *unhealthy progression of Internet pornography* from a first appearance to addiction. Both concepts begin with what Carnes, Delmonico, and Griffin describe as the “attraction” and “flirtation” levels. The result of the marriage path concludes with a wedding celebrating commitment followed by intercourse. Carnes, Delmonico, and

⁴⁸ Lambert, 118.

Griffin explain that in the same way, the path of Internet pornography addiction culminates with commitment and intercourse to some extent.⁴⁹

In addition, pornography adds to a negative view towards several impacting aspects of human relationships. J.C. Manning, in reviewing a study by Zillman and Bryant (1988a), reports porn addicts as having less satisfaction in the areas of their partners 1) affection, 2) physical appearance, 3) sexual curiosity, and 4) sexual performance.⁵⁰ More than half (52%) of cybersex users reported a loss of interest in relational sex, and so did one third of their partners.

Youth are effected negatively in several ways due to the vulnerability that accompanies young age. According to J.C. Manning, this is because young people 1) are easily coerced into viewing and being a part of producing pornography, 2) have a limited ability to process material emotionally, cognitively, and physiologically (this includes material obtained both voluntarily and involuntarily), 3) can be victims of pornography that is obtained by adults who are often more resilient, 4) can

⁴⁹ Patrick Carnes, David Delmonico, and Elizabeth Griffin, *In the Shadows of the Net*, (Center City, MN: Hazelden), 54-57.

⁵⁰ Jill C. Manning, "The Impact of Internet Pornography on Marriage and the Family: A Review of the Research." *Sexual Addictions and Compulsivity* 13:131-165 (2006). 143-145.

have their sexual and social development negatively impacted through exposure to fraudulent and/or traumatic messages regarding sexuality and relationships, and 5) can develop unrealistic expectations about their future sexual relationships through repeated exposure to fantasy-based models.⁵¹

The negative impact of pornography is not limited to Internet pornography addiction. Far before the invention of the Internet, pornography was heavily researched with astounding revelations. Nearly two decades ago, a survey that appeared in *The Journal of Sex Research*, demonstrated that:

Early exposure (under fourteen years of age) to pornography is related to greater involvement in deviant sexual practice, particularly rape. Slightly more than one-third of the child molesters and rapists in this study claimed to have at least occasionally been incited to commit an offense by exposure to pornography. Among the child molesters incited, the study reported that 53 percent of them deliberately used the stimuli of pornography as they prepared to offend.⁵²

The research statistics from the book, *The Sexual Man*, by Archibald Hart, are derived directly from research done in the mid 1990s. In a survey submitted by 600 men (almost all being raised in a Christian home), 94% reported they had been exposed to pornography growing up. When asked

⁵¹ Ibid. 144-146.

⁵² W. L. Marshall, "The Use of Sexually Explicit Stimuli by Rapists, Child Molesters, and Non-offenders," *The Journal of Sex Research* 25, no.2 (May 1988): 267-88.

the question about the effects of exposure to pornography, 200, one-third said it was destructive.⁵³ The table below provides a summary to the answers in Hart's survey:

	Yes	No
<i>Was the exposure to pornography educational in any way?</i>	2%	98%
<i>Was it helpful?</i>	3%	97%
<i>Was its effect neutral?</i>	3%	97%
<i>Was it harmful?</i>	84%	16%
<i>Did you feel it was degrading to women?</i>	80%	20%
<i>Does it promote violence toward women?</i>	58%	42%
<i>Does it degrade sex?</i>	71%	29%
<i>Is pornography addicting in any way?</i>	70%	30%
<i>Does it distort sexuality?</i>	82%	18%
<i>Was it destructive?</i>	71%	29%

The results of this survey support the positions of the anti-porn viewpoints in this chapter. The majority of the 600 men surveyed rejected the idea that pornography is either educational or helpful. Instead, most men surveyed felt pornography influenced them in a negative, if not destructive, way.

⁵³ Archibald Hart, *The Sexual Man* (Dallas: Word Publishing, 1994), 91-94.

Laws Protecting Children: Is it the government's responsibility to protect young boys from Internet material deemed harmful?

Living in such an amoral society has encouraged our culture to “just cut loose” from anything that is restrictive to personal freedom of choice. Regarding issues of pornography, this has allowed for an attitude of “anything goes.” Often minors are protected; however, there is much debate about *how* and *who* should protect adolescent boys.

An unusual story that attracted national attention was the chain of events that began for a thirteen year old boy in 2000. In his naivety, Justin Berry agreed to take his shirt off for a man who viewed him via the Internet. This fifty dollar sale turned into a five year business escapade, netting Justin hundred's of thousands of dollars.⁵⁴ During these five years of his precious adolescent life, he became addicted to cocaine and marijuana. The question pending is, “Could this and other similar situations have been prevented?”

⁵⁴ Robert Weiss and Jennifer Schneider, *Untangling the Web; Sex, Porn, and Fantasy Obsession in the Internet Age*, (New York:Alyson Books, 2006), 132-133.

In the battle to protect children, 1998 seemed like a year to celebrate victory, when the *Child Online Protection Act* (COPA) was passed into law. This Act of Congress was intended to protect children from viewing pornography due to the widespread availability of the Internet. However, it did not take a long time for the powerful force of the *American Civil Liberties Union* to legally have a restraining order placed on this Act, and in less than ten years COPA was ruled unconstitutional.⁵⁵ (The ACLU Foundation of Southern California is at the top of the list of foundations which *Playboy International* supports financially.)⁵⁶

Prior to COPA, but in agreement with it, was the *Communications Decency Act* (CDA). This was the Clinton's Administration's attempt to protect children from Internet Pornography. With Pressure from the ACLU, the Supreme Court Justice overturned a portion of CDA. A dissenting justice, Sandra Day O'Connor argued that "the goal of barring children's access to indecent material is a legitimate role for government and that the CDA could have accomplished this goal in certain situations."⁵⁷

⁵⁵ Electronic Privacy Information Center, [information on-line]; available from [http://www.epic.org/](http://www.epic.org;); (2003) accessed 21 May 2007.

⁵⁶ Playboy.Com, [information on-line]; available from www.playboy.com; (2005) accessed 7 July 2007.

⁵⁷ Sandra Day O'Connor, "Restriction of Indecency on the Internet Can Be Constitutional," *Opposing Viewpoints: The Information Revolution*. State University AULC, [On-Line Article]; available from

The ACLU's central focus of barring these movements was because it believed that in order to censor the Internet for children adults would also become the recipients of censorship. COPA would have made it a crime for anyone to use any interactive computer service to display in any manner to a person under the age of 18. This would include any comment, request, suggestion, proposal, image, or other communication that, in context, depicts or describes, in terms patently offensive as measured by contemporary community standards, sexual or excretory activities or organs, regardless of whether the user of such service placed the call or initiated the communication. In an article by Keith Wade titled *The Government Should Not Regulate Internet Pornography*, Wade explains:

On the surface, many people find no problem with this. Children do not have the same rights as adults, and few would argue that they should have them. There are clear-cut reasons for keeping certain materials away from children until their judgment, values, and sensibilities have matured. But legislation such as this denies access not only to children but also to adults who presumably have every right to decide for themselves what offends them.⁵⁸

<http://find.galegroup.com.ezproxy1.lib.asu.edu/ovrc/infomark.do?&contentSet=GSRC&type=retrieve&tabID=T010&prodId=OVRC&docId=EJ3010147226&source=gale&srcprod=OVRC&userGroupName=asuniv&version=1.0>; (1998) accessed 6 August 2007.

⁵⁸ Keith Wade "The Government Should Not Regulate Internet Pornography," Ed. Helen Cothran. *Opposing Viewpoints*®. San Diego: Greenhaven Press, 2002. *Opposing Viewpoints Resource Center*. Thomson Gale. Arizona State University AULC, [On-Line Article]; available from <http://find.galegroup.com.ezproxy1.lib.asu.edu/ovrc/infomark.do?&contentSet=GSRC&type=retrieve&tabID=T010&prodId=OVRC&docId=EJ3010236220&source=gale&srcprod=OVRC&userGroupName=asuniv&version=1.0>; accessed 23 June 2007.

Although the Internet has brought many wonderful and convenient resources to society, it has also brought some challenges. Before the age of the Internet, an adolescent boy was required to “enter through the doors” of an adult bookstore before obtaining pornography. The store would at the minimum have a clerk that may question his age. With the Internet, there is no “middleman” to confirm the age of a pornography patron. The problem lies in providing a censorship process for children that does not also censor material from adults. If everyone took my view that there should be no pornography on the internet, we would have less of a problem with young boys securing pornography. However, not everyone agrees with me.

In an article by Mike Himowitz, he argues that government control has been virtually useless, since parents have not done their part. Using the example of the “V Chip” Introduced in 2001, Himowitz, a Civil Libertarian contends a poor track record for parents using the V Chip:

Under a 1997 Federal Communications Commission order, every television with a screen bigger than 13 inches made since January 1, 2000, has been equipped with one of these devices, which allows

parents to block shows containing objectionable content—sex, bad language or violence—under a rating system established by the television industry. The V-chip isn't that hard to use, and the ratings, if not perfect, are at least understandable. But the instructions for setting V-chip filters are usually buried deep in a manual that most buyers ignore. And how many parents want to dig into their TV set's setup screen to turn off the chip whenever they want to watch a show that's not suited for kids? As a result, almost nobody uses it. So the V-chip is the perfect example of a content filtering system that's universally available—at least in newer TVs—and only minimally intrusive. If you don't have kids, you can ignore it completely. But controlling youngsters' exposure to sex and violence obviously is not important enough for most parents to spend even the minimal time it takes to punch a few buttons on the remote control. And that's disturbing.⁵⁹

To add to the debate of whether government censorship would actually be effective, the United Methodist Church, the second largest denomination in America, takes a written stand against government censorship in its denominational *Book of Resolutions*:

Government censorship is not an effective tool to deal with pornography. To acknowledge pornography as harmful is not to sanction every possible legal remedy. Censorship carries an inherent risk that it will be used to limit sex education materials and erotica simply because they are sexually explicit. Yet to honor the right to freedom of speech is not to authorize expression of all ideas by any means possible. We know that the exercise of freedom must take

⁵⁹ Mike Himowitz, "The Government Should Not Criminalize Internet Pornography," Ed. James D. Torr. *Opposing Viewpoints*®. San Diego: Greenhaven Press, 2005. *Opposing Viewpoints Resource Center*. Thomson Gale. Arizona State University AULC, [On-Line Article]; available from <http://find.galegroup.com.ezproxy1.lib.asu.edu/ovrc/infomark.do?&contentSet=GSRC&type=retrieve&tabID=T010&prodId=OVRC&docId=EJ3010236249&source=gale&srcprod=OVRC&userGroupName=asuniv&version=1.0>; accessed 3 March 07.

place within a framework of social responsibility, with particular regard for the vulnerability of children and youth.⁶⁰

Ironically, government does play an active role in protecting children from accessing material on the Internet that dangerous to them.

Cigarettes, prescription drugs, and even alcohol, have age restrictions to obtain them. This leaves me to believe that government has the ability to regulate, but is not yet convinced of the dangers or there is too much political clout given to Internet pornography marketers.

Internet Pornography Business: Should companies that market Internet pornography be responsible for protecting children?

What about the subject of whether or not companies that market Internet Pornography should be in the practice of protecting children from access to adult sites? The issue of “on-hands” government control was discussed earlier, but can government impose laws on private enterprise that will force marketers of Internet pornography to protect children? In response to the Supreme Court’s judgment that COPA was unconstitutional, (the main flaw being that “Community Standards” would

⁶⁰*The Book of Resolutions of The United Methodist Church*, (Baltimore: The United Methodist Publishing House, 2004), 166.

determine obscenity) the court of appeals, which brought the unconstitutionality of COPA to the highest court, did record the following:

When a commercial entity chooses to conduct a nationwide business or to operate on a nationwide medium, like the Web, and to regularly display harmful-to-minors material, it obtains the advantages of a nationwide market for its profit-making activities. It is entirely reasonable to require businesses that have made that choice and that have reaped that economic advantage to make sure that their business activities do not cause harm to minors in the communities from which they seek to profit.⁶¹

Although the court believed it is not government's responsibility to force the private sector to protect children from the dangers of internet pornography, they did feel it is reasonable for companies to act in such a way.

In spring of 2007, *Playboy.com* voluntarily provided information for parents to help them with concerns over children viewing pornography. It is good to see that Playboy.com realizes that there is a need to protect children from their "Arts and entertainment." The exact wording below is from their website:

⁶¹ Theodore B. Olson, "Restricting Obscenity on the Internet Does Not Threaten Free Speech." *Opposing Viewpoints: The Information Revolution*. Ed. Laura K. Egendorf. San Diego: Greenhaven Press, 2004. *Opposing Viewpoints Resource Center*. Thomson Gale. Arizona State University AULC. 6 Aug. 2007 <http://find.galegroup.com.ezproxy1.lib.asu.edu/ovrc/infomark.do?&contentSet=GSRC&type=retrieve&tabID=T010&prodId=OVRC&docId=EJ3010147249&source=gale&srcprod=OVRC&userGroupName=asuniv&version=1.0>; accessed 5 May 2007.

Playboy Enterprises, Inc. wishes to assist parents in their efforts to screen the material that their children can view online. To this end, we have set up this page to list the addresses of our site for use in the following automated parental control software. (With a link titled: "Parental Control software")⁶²

Here, *Playboy* is admitting that what they produce can be harmful to children. Or at least they have an understanding that parents are concerned for their children safety.

In opposition to the United Methodist's own stand on government control on Internet pornography, when it comes to the marketers of Internet pornography, the *Social Principals* states "A corporate decision not to allow pornography is not censorship; it is corporate responsibility."⁶³

The point of including opposing viewpoint of this chapter is to spotlight the tension present in modern culture over the subject matter of sexuality. The chapter seems to point to a "guilty verdict" in favor of depicting Internet pornography as harmful to society. But what do we compare with the contemporary harms of Internet pornography?

⁶² Parent Assistance Page, [Information On-line]; available from <http://playboy.com/help/parents.html>; accessed 4 June 2007.

⁶³ Book of Resolutions, 168-169.

Similar to the fight against Internet pornography, the struggle to pressure cigarette companies to voluntarily protect kids from smoking cigarettes continues. There has always been too much at stake for large corporations like R.J. Reynolds, dealing with profit and company survival, to eliminate underage distribution and consumption of cigarettes. Even with the scientific research done to prove the dangers of cigarette smoking, companies have done very little to protect children voluntarily.

We have to consider whether or not there are similarities between the evidence for protecting children from the dangers of cigarette smoking and the evidence for protecting children (and possibly adults) from the dangers of Internet pornography. If the level of danger is equal, an argument must be made to protect our children. Consumers, politicians, and family leaders must act against the marketers of pornography. Similar to societies experience with the insensible attitude of big tobacco companies, we cannot expect those making big profits to protect our children.

Chapter Four

Project Stories

*... He was pierced for our transgressions, he was crushed for our iniquities;
the punishment that brought us peace was upon him, and by his wounds we are healed.
Isaiah 53:5*

After reviewing what has been written on the subject of Internet pornography, we turn to the personal experiences of men who have suffered because of this cultural disease. In many ways, when personal stories are shared, stronger implications are felt by the reader. A stronger message can be sent by reading the experiences of real people. The purpose for including these five life experiences in this chapter is to help deter the foundation of a destructive bad habit.

As I listened intently to each story, I could hear beyond the words spoken and into the pounding of human hearts. While listening to the stories, the most disturbing facet for me was sensing the frustration these men felt; the frustration due to the sincere desire to stop their habit and not being able to do so as easily as they wished. But the addictive nature present prevents this from being an easy task.

Each of the five stories articulates the individuality of the men. There were some similarities and differences. Two men told their stories to me face to face, while the other three were shared over the phone. David was written in the first person and was submitted later. He shared with me how difficult, but therapeutic it was to write it out. The other four stories are written as I heard them.

Because of the sensitivity of the issue of personal addiction, all of these men were assured their stories would be handled in the strictest of confidentiality. Due to the need for anonymity, all personal names, places, etc., have been changed as to give no clue of who they may actually be.

Rob

Growing up in a rural community in the west, Rob was the youngest in his family. Living on a farm, he did not have the love for farming that his father and siblings had. His father was a workaholic. Rob's dad was often angry. His anger produced a feeling of estrangement between Rob and his dad. There was something about not liking to work on the farm that made Rob's father angry at him all the time.

The conflict between Rob and his father continued through his adolescent years and was a source of anxiety. During these years he grew to understand a feeling of alienation. This alienation caused Rob to enter into a world of fantasy. In his younger years he would pretend he was someone else in a make-believe world. The fantasy world was an innocent one until he entered puberty when it transitioned to a world of sexual fantasy.

Pornography for Rob was somewhat of an intrigue from age seven to about age ten. At age ten, he began to masturbate daily or every other day. At this point in time, actual pornographic material was not available to him. Magazine pictures displaying girls in swimsuits and underwear worked for him. These images were only a step that led towards making pornography a major part of his lifestyle.

The community where Rob grew up included quite a bit of sexual activity as well as relationships including incest. He remembers the older kids “being sexual with me by touching and fondling me.” Between the ages of five and ten, Rob recalls about ten occasions when neighbor kids

and a cousin did these things to him. There was a lot of sexual energy as he evoked his inordinate curiosity.

During high school, Rob dated a girl he described as a “sex addict.” This period of life included a break from pornography. However, the community, with its high level of sexuality, found itself with many couples getting married at a very young age due to the high level of teen pregnancy.

Near the end of Rob’s high school years, he committed his life to Christ. This was done as part of his fighting personal sexual urges. In college, Rob met the person who would become his wife and continued on to seminary. Although they abstained sexually, they did push the limits on their physical relationship. This was about the time when pornography really kicked into gear for Rob. He remembers masturbating very frequently in the seminary library. He feels the reason for so much masturbating was a result of stress.

Shortly after that, Rob remembers an escalation with pornography. There were memories of taking magazines into the restroom at *Barnes and Noble* bookstore and masturbating. There were also occasions of renting

videos while no one was at home or pay-per-view while on business trips. During this time he was serving as a pastor in a major city and realized the importance of a core group with other pastors to help cut down using pornography.

It was in the later 1990s that Rob moved away from this support group that had been helpful. Pornography became much more accessible and escalated quite a bit with the birth of the Internet. His exposure to Internet pornography provided the guilt needed to confess his addiction to his wife. He was able to get help from outpatient treatment center that specialized in this kind of addiction. However, without the support group, he was masturbating with pornography on a more frequent level.

After using an internet filter to block pornographic material, Rob switched to "Pornography Chat Rooms." Although he fought against temptation, he would relapse every three to four weeks. It was about that time that Rob's wife, Jenny was involved with a group of women and was learning to deal with her frustrations with boundaries. Through this group she was able to tell Rob that she would leave him unless he became sober.

A decision was made to attend a six week inpatient treatment center. Rob informed the elders of the church that he was taking “time off” to deal with his “struggle with porn.” This leave of absence was discussed minimally with church staff and friends as well as in a letter wrote to the church congregation. He included the fact that there had been no physical contact with anyone and there had been no illegal activity.

This took place in the beginning of 2006. After 45 days absent, Rob returned to the church without knowing his job status. After some personal soul-searching, he decided that staying as pastor would not be the right thing to do. (Acting out by viewing Internet Pornography while masturbating gave Rob a feeling of ineffectiveness as a pastor.) He thought that if he stayed he would always have the feeling of others judging him. The church tried to handle the whole situation well, but it was messy. Rob pondered between thinking he would resign or that the church might fire him. In the end he was given a severance package and the church extended to him the offer to work with addicts as a Recovery Coach.

Although Rob came very close to losing his wife/family, he did lose his job as a pastor. The defining moment that was most helpful was when

he understood how cold he had become to his emotions. The one thing he thinks is important for adolescent boys would be a place to talk with other boys about their sexual experiences, personal worth, and values.

Cole

Sexual abuse was an early childhood experience for Cole. This happened between the age of seven and eleven. It was a family friend and remained a secret that Cole never discussed until adulthood. He remembers thinking back about how much attention he felt from the abuser and the love and affection he received in the absence of having his father play an active role in his life.

At the age of eleven, he was introduced to pornography at his father's workplace. In the office restroom was a stack of magazines that were often viewed by salesmen and clients. Cole realized everyone knew that he was looking at them. They just smiled at him and went on their way. His father encouraged this practice, by not doing anything about it. Taking part in looking at pornography made Cole feel like a man; he felt like "one of the pack."

Cole would describe himself as coming from a broken home. Before adulthood, his mom had divorced four times. Due to a lack of having a father around, his brother became a father figure to him. From the age of fifteen until he was twenty-four, Cole was sexually promiscuous. There was not a whole lot of pornography in his life during these years, but that was to come.

Although he attended church, he did not consider himself a Christian until he was twenty-four. The year was 1994 and the Internet was just beginning to blossom. It was then that he viewed Internet Pornography for the first time. He remembers clearly how extreme this experience was; the speed in which the images came; the variety of visuals available.

While visiting pornographic websites on one particular occasion, he remembers a very intense experience. Later that day, he went to church with just a glare on his face. He decided he would never look at that stuff again, but returned looking at Internet pornography almost immediately. It made his body feel good and was an escape from his emotions. For the next period in his life, he quickly became addicted to Internet pornography.

Unlike the openness of purchasing magazines from the local *7-Eleven* or adult stores, using the Internet was an anonymous activity.

It was during this time that Cole would describe as the summit of his addiction. It would be normal for him to masturbate to pornography three to four times daily, several days a week. He describes it as a cycle of wanting to feel good, followed by guilt, then by wanting to feel good again, and then feeling guilty.

It was during this time that the church Cole was attending became aggressive about the hot topic of Internet pornography. Cole began to feel personal guilt and shame about what he was doing and talked to a minister. It was then he realized he had been minimizing his problems and experiences, especially his early years of being sexually abused.

He then joined a fourteen week men's accountability group intended to help men with addictive behavior and compulsivity towards pornography. Although he attended these meetings regularly, his secret behavior continued. It was while he was in this group that he began dating the girl named Sarah, who would soon become his wife.

Sarah and Cole became engaged to be married. Without Sarah's knowledge, Cole's issues with Internet pornography continued. He joined another fourteen week accountability group. During this second session, Cole and Sarah celebrated their wedding day. The homework for the accountability group included writing a detailed journal. After about a month into their marriage, Sarah stumbled upon the detailed and graphic journal on the home computer.

This event was a turning point in Cole's life. Sarah took what she read very hard. She soon joined a support group based on *Every Man's Battle* for wives of men who dealt with temptation and addiction. She realized that Cole was a "poster child" for a person with sexual addiction.

About a year after she first read the journal, fueled by all she learned in the support group, she approached Cole with an ultimatum. She was unable to stay married if his addiction continued. This prompted Cole to enter a five day in-patient treatment center for sexual addiction.

The treatment center experience led Cole to realize that for most of his life he relied on a bunch of fake "turn-arounds." He felt that every time he made a change for the better, he ended up worse than he was before

the change. He now attributes the past three years of sobriety to the weekly meetings he spends with one other person who keeps him accountable as well as an intense commitment to constant prayer and Bible reading. Cole's current ministry is reaching men and women worldwide.

Bill

Growing up in a Roman Catholic home, Bill remembers many self-imposed morals and very clearly being taught the difference between right and wrong. His Dad was a navy man described as tough, disciplined and full of self-control. He describes his Dad's struggle with depression as his "sin." This depression, that produced selfishness, influenced Bill's dad to teach him with that "self worth is based on power," and "making money gives you power." This gave Bill the false understanding that the goal of living is to have lots of money.

Adopted at birth, Bill remembers being very defiant towards those in his family. He feels this led to his adolescent rebellion. His first exposure to pornography was at the age of eleven. He vividly remembers viewing a video tape. This particular event is very memorable because he watched it with his younger sister. The way he obtained it was interesting. His dad had been given this adult video tape by a friend who suggested he watch it

with his wife. It was Bill's routine to go through his dad's pockets when he came home from work, and on this occasion, he found the tape. The first scene on the tape is one he still remembers to this day.

By age fourteen, he was regularly watching movies for their sex scenes, but not pornographic movies, because he was unable to get them. At age fifteen he began molesting his younger sister. He did this out of curiosity. Around this time, he met a man who worked in an adult video store. They struck up a friendship and Bill was able to obtain many pornographic movies and his level of masturbating greatly increased.

For the next seventeen years, Bill's life was filled with addiction to pornography as well as sexual intercourse with about 40 women per year. Although he really wasn't looking for an escape from pornography or felt that anything was wrong with him, his life and faith were challenged. He was engaging in phone sex with a girl who identified herself as a Jehovah's Witness. The conversation turned to him trying to get her to divorce her husband, so that she and Bill could be together. The woman on the other end of the line challenged him to read the Bible to learn about God's distaste for divorce.

This challenge led Bill to search the Bible for answers which began that evening at 6 p.m. and continued reading until 3 a.m. the next morning. It was then that he fell to the floor crying for God to hear him and heal him. On that day at the age of thirty-three he began a personal relationship with Christ. He also began a long war against his desire for pornography and at the same time struggled with addiction to alcohol and addiction to gambling.

The first five years of his struggle with addiction to pornography lacked success. As he looks back, he realizes that he was unable to make any progress, because he lacked humility and the ability to trust God. Then it struck him that his Dad's depression was negatively affecting him with a self-centered attitude.

The next phase really did not help much more. He believed that acquiring an accountability partner and following several "steps" would end his addiction to pornography. The struggle continued and he realized that going through *steps a, b, and c* was not going to work.

His battle continued as his interests moved from pornographic videos to the Internet. His efforts to stop had been very unsuccessful. There have

been many phases entering and exiting the arena of viewing Internet pornography. He would add internet filters, only to later remove them. He would unplug his computer placing it in storage, only to frequent adult video stores. There were numerous times he would quit his habit only to go back.

Through much prayer and contemplation, God brought a man who knew the scriptures into Bill's life. This man has been a constant mentor to Bill though "thick and thin." He would consider this man to be his "beneficiary." He still remains in Bill's life and has much to offer him because of his own history with addiction.

His deepest feelings about Internet pornography is that it became a substitute for just about everything. He described how it became, using his terminology, his "best friend" or his "wife." He feels that one of his losses due to pornography was the opportunity to find a woman, get married, and have a family. He never lost a job, although he was discovered by his supervisor viewing internet pornography at work. Even though there has been no job loss, he feels there were lost opportunities to earn a decent wage and have a great career.

As Bill reflected struggles with his pornography addiction, he centers his successes around “who” he is in Christ. He has been sober for three years only because, as he quotes scripture, “he who is within me,” meaning *Jesus Christ*. He believes it has been solely the *grace of God* as opposed to his attempts with trying accountability, discipline, etc. that has made real difference.

Cal

Born pre-mature at seven months, Cal attributes his hearing problem and hyperactivity as a child to not growing full-term before birth. He described his dad as being emotionally distant and that no father/son bonding ever occurred. Memories of his dad primarily included a good deal of yelling, terrible punishments with a belt, and an attitude that “real men don’t cry.”

Cal’s mom came from a tough family. He remembers his mom recounting the story of the time her dad almost killed her mom. He experienced his grandparents passing down attitudes of verbal and separation abuse to Cal’s mom. To her, everything in life centered around working.

Growing up, Cal felt he was labeled as “different.” He was constantly criticized by his parents, comparing him to others who were more the way they wanted Cal to be. His mom was very controlling. Believing that her self worth was measured in the way her children behaved and succeeded, she was very hard on Cal in his failures. This gave him very low self-esteem and self-worth.

Shortly after Cal discovered masturbation, his sister gave him a *Playboy* she found in a neighbors garage. For Cal, masturbation had not been a sexual thing until he began viewing pornography. Soon he and one of his friends were finding other magazines in various places and spending a good deal of time receiving a feeling of fascination.

Pornography continued through elementary school into Junior High. Cal felt his low self-esteem led to two suicide attempts in eighth grade. In both occurrences, the noose was hung and ready to go. Although his reason for the attempts was to gain the attention from his parents, he was spared both times, as he believes, for “better things.”

After high school, he entered Bible College with an unusual control of using pornography and masturbation, with no explainable reason. It was in

Bible College where he met his wife Sandra. It was not too long after this that Cal began to get a hold of pornography again and began masturbating with it. Although he used the Internet at times, he saw a higher probability of developing an addiction to Internet pornography as opposed to the venues of videos and magazines. He also felt that using the Internet would be easier for others to discover his secret. This is the reason his wife never found out about his habit until his confession.

As his addiction to pornography increased, it became largely associated with anger, making for a miserable marriage. Cal can remember that whenever pornography was taking up much of his time, he noticed an increase in his negative attitude and anger issues. When pornography was less prevalent, his anger subsided. There were episodes of breaking furniture and other items within close reach while having unfathomable fights with his wife.

To Cal, his addiction was a vicious, reoccurring cycle of despair. He would first feel bad which gave him a sense of needing to be loved. He did not feel that anyone loved him, so he would turn to pornography. The friendly and beautiful pictures would fulfill his need, but subsequently, he

would feel bad. He then felt guilty and considered himself a bad person. This feeling would bring him back to feeling the need for love.

About six years ago, Cal saw an advertisement on television promoting a support group for men addicted to pornography. It was at this time he began attending this support group at a local church, explaining to his wife that he had joined a local Bible study for men. Concurrently with starting this group, Cal would describe the lowest valley of his life and his addiction.

Oblivious to Cal, Sandra strategized plans to leave him. For her, Cal's anger and actions were becoming worse and she could not take it anymore. But Sandra would soon be pleasantly surprised. It was after he began to get better from his addiction that he confessed it to Sandra. For Sandra, it all made sense. She understood that the anger Cal was exhibiting came from his addiction to pornography. It was then that she told Cal of her plans to leave him. But then she told him that she had noticed a change. She knew now that this adjustment came from him getting better through his experience in the support group. This was the first time Cal had ever discussed his addiction to pornography with Sandra. She had never been

aware of it before this. But she had experienced the results of the addiction through his anger and fits of rage.

In reflection, Cal's defining moment was when he realized that it was his lack of feeling love that drove him to the need for pornography. He told me "anger over what I didn't have, that others do, fueled his addiction." Pornography made him feel good. He feels this is different than many who struggle with this addiction. It wasn't as much about the sexual aspect of pornography as it was the love and acceptance he felt when acting out.

Cal has been sober for three years. Dealing with his anger has helped him deal with pornography. He does not feel he will ever be cured, but instead, he believes he has managed his temptation. Part of his therapy has been to speak with his father about his growing up years. He now helps others, on a large scale, in their addiction to pornography and sex.

David

And finally, Dave wrote this himself and submitted it in first person: My name is David, I am a believer in Jesus Christ, and for the better part of the past 30 years I have lived a secret life as a sex addict. The road to my addiction began at about the age of 12 when I found a *Penthouse* magazine

in a trash bin. I still remember to this day sneaking it under my pants and taking it home where I would look at the pictures and masturbate.

When I was about 14 I discovered *Penthouse* magazines in the room of our house where my brother and his wife slept. I remember being really excited to look at them and then masturbated. My father, who was not a compassionate person, happened to buy my mom a hand-held vibrator to give her massages to help alleviate her arthritic pain; I learned how to use that vibrator to bring myself to very strong orgasms. I can still remember to this day, some 30 years later, those first pictures, and how exciting it was to climax.

I remember one night having seen men and women kiss that I convinced my younger brother Ted to kiss me so that I would know what that felt like. There were many days during junior high school that I hurried home after school because I wanted to masturbate. When I learned how to drive, I would go to the airport because that was only place I knew where to buy adult magazines. I would bring these magazines home to look at the pictures, read the stories, and masturbate. On one occasion I went with my brother Robert and his friend Steve to a video store to rent a video. Later

that night I was shown my first pornographic movie; the whole new world of porn was opened before me. I still remember that event some 25 years ago.

A small part of me believed what I was watching was wrong, but most of me was soaking-up the sights and sounds. When I first started renting movies on my own, they were R-rated, but as soon as I was able, I started renting X-rated movies. Unknown to me, my heart and mind were being taught that women want sex all the time and they want it in whatever way the man or other women wanted it.

My memories of childhood did not have what all boys long to have; a warm and nurturing relationship with their father. I have some good memories of my father, like when he took my brother Ted and me out to hit golf balls and the times he would make us laugh by the funny looks he could make on his face. But most of the memories of my father are sad. I remember him being angry and yelling. He was a very critical person. He would become furious and speak very demeaning things to me and my brothers and sister. He would say things like “That’s the worst thing you could ever do,” and “why can’t you be like your friends.”

I came to believe that I was a worthless human being, and that even my best efforts were never good enough. My father drove me away from him with his anger, depression, and unwarranted blame towards me for things that were not my fault. His actions affected others as well. At one point, my mom could not take it anymore, and left our home for a period of time. This was the moment when my relationship with my father lowered to almost nothing.

My family served as custodians at our church from the time I was about the age of 10 to 22. During these growing-up years I was expected to help my family, to clean, maintain, open and close our church every Saturday and Sunday. Play time with my friends was limited, and I was made to feel guilty if I did play. Today, my counselor explains to me that dealing with my father's emotional instability, dysfunctional family dynamics, while thinking obsessively about sex and acting-out (masturbating, watching videos, and looking at magazines) caused my emotional and personality development to lag behind my physical development.

I managed to finish high school, despite the fact that I did not attend the last two years because I was diagnosed with different ailments that allowed me to be home schooled. I behaved awkwardly in my friendships and had trouble concentrating and staying focused. I had anger issues and would withdraw and become depressed easily. Later I enrolled at the local community college and eventually earned an Associates Degree.

When my father had to retire earlier than planned because of his health, he grew increasingly depressed and angry. He died at the age of 60. I was 23 years old then. I came to understand later, he had been abandoned by his father, who also found his identity in the work he did. My addiction slowed down considerably immediately after my father's death, but in time picked-up again. My addiction to pornography was limited to buying magazines, masturbating and renting X-rated videos; which I managed to watch in a number of places. I would watch and masturbate to videos at my sister's apartment, while she was at work, and at church.

In college, I met Ellie, who would later become my wife. I remember praying to God that night after I met Ellie and saying to Him something like,

Lord, I cannot remember her name, but she is so pretty and sweet, and you know my desire to be in relationship with a girl, Your will be done.

Ellie tells me and others that I am such a nice person, but there were times I took advantage of Ellie, behaving lustfully and masturbating.

Looking back I know that Ellie would have preferred that we just talk instead of being so physical. I cannot remember when I told Ellie of my struggles with porn and masturbation, but she would say “okay,” while I quickly reassured her I was doing fine.

Shortly after this, I asked Ellie to marry me; she graciously said “no.” She said the reason for her no was that I was not acting on faith and trusting God for our relationship; I was so full of shame. It was during this time I had turned to Internet pornography in order to feel good. Ellie and I would visit one another as often as possible and at the end of that summer I had asked Ellie’s parents for her hand in marriage, and later that day, Ellie accepted my proposal of marriage. This was an exciting time for us.

There is at least one consequence resulting from my sexual addiction or family dynamics; this being poor boundaries. I would share with Ellie when I would “act out” (use pornography to masturbate). I would share to

the point where I felt better with no regard to how it made Ellie feel. This made her feel very sad and depressed. For a while she removed her engagement ring and seriously considered breaking-off our engagement. God did work in spite of brokenness, anger, and depression. One good thing that came from Ellie's feeling of hopelessness, was meeting an older couple who befriended her. Although they thought Ellie was missing her family, they were a great encouragement while she was really grieving our relationship.

Shortly after this and feeling very broken myself, I approached my supervisor, who was a chaplain. He asked me a very simple question, "Do you believe God can heal you?" I said yes, knowing it was true intellectually, but I did not have the faith or life experience to believe it could be true. He left me with the following verse from 3 John 1:4: "I could have no greater joy than to hear that my children live in the truth." That verse did not impact me so much then as it does today. I was living in a lie, the lie from Satan that wanted me to believe sex, pornography, and masturbation will bring me more joy than anything God can possibly do for me.

Ellie and I decided to postpone our wedding for a few months. Ellie began a year-long internship at a church while I sought full-time employment. Through my association with my intern supervisor I contacted a counselor who helped me through those early days of my recovery. This counselor shared with me the most important concept I need to know for my recovery; trust God.

The time of our wedding was bitter sweet for me. I love Ellie, but as I look back I now realize that the grip of lust was still clutching me and I knew in my heart that I could not promise to be faithful to Ellie. There were times however that I would leave work late and stop by an adult bookstore, purchase a magazine and masturbate. I had no idea what it meant to live a life of total abandonment to God, trusting Him fully and being loved by another. I could not and would not let pornography go. I was eagerly looking forward to start sharing our lives together, but I was not living a life of complete honesty. I have come to understand that my first love was still pornography.

We were married and sadly, our honeymoon did not start off well because I had this memory of Ellie and my best man looking warmly at one

another during the reception. We were all friends and there was nothing wrong with that, but I felt jealous, and I shared that with Ellie. Ellie reassured me of her love and that I had nothing to fear. I believe watching pornography created a mindset in me that genuine faithfulness, trust, and affection really did not exist; a person lives for whatever they want and whenever they want it.

Giving into temptation resurfaced about three months after getting married. I went on a two-day business trip and remember walking through the airport. As I passed the bookstore, I thought about buying a *Penthouse* or *Playboy* magazine; but I did not. However, the second night of my trip I left my motel room in search of anything to stimulate my lust. I got lost in this very large city, and God in His mercy kept me safe. I got back to my motel and stayed awake most of the night scanning the cable channels until I found something to which I could watch and masturbate.

After returning home from that trip, I continued feeding my addiction by renting videos when Ellie was away. It was not because of a lack of sex with Ellie; in fact she often initiated it much more than me. I simply could not imagine living without porn; it was like my best friend.

As time went by, I remember how I wrestled inside and then ultimately decided to follow my lust instead of the Lord. I was involved in a destructive cycle. I had to watch videos and masturbate in order to feel better. I would then feel guilt and shame. This led to the appetite for porn; finding this outlet would ease my pain.

Ellie was very hurt by what I was doing. She would read through the bank statements and my inappropriate purchases would deepen the wounds. She continued to insist that I see my counselor, which I did. God brought into my life a man who unbeknown to me was in recovery for his sexual addiction. He is a student at the educational institution where I work and we found out that we had some similar things about our past, so we went out for lunch one day. He is a very transparent person and he shared with me his struggles and recovery, so I shared with him my story. I was being convicted of my sin. I would still go to porn shops and then decide to leave.

Unfortunately the struggle moved from videos to the Internet. Ellie and I had a computer in our apartment and because I often went to work later than Ellie I would spend quite a bit of time online looking at

pornography and then frantically doing all I could to cover my tracks. I was frequently late for work because of this. I started looking at porn at work and was subsequently forced to confess to my supervisor. The serious threat of being fired was a wake-up call. This also surged an enlightenment of the dangers of pornography.

Eighteen months ago I attended my first Celebrate Recovery meeting. The thing that disturbs me about attending is hearing the stories of the other men and wondering why do they suffer more than me? Others have lost their marriages, their jobs, and the respect of others. Ellie and I are still together, I am still gainfully employed, and respected by my co-workers and peers. God has blessed me to finish a master's program in the midst of my personal and marital troubles.

My sponsor tells me that the most important thing I need to do in my recovery and life is to cultivate intimacy with God. Ellie and I have been married for almost six and a half years and we have struggled all that time with intimacy. Ellie wants it and tries, but I am not able because my heart and mind have been filled with porn instead of love and truth. Jesus speaks about Satan in John 10:10 where he says, "The thief's purpose is to steal

and kill and destroy. My purpose is to give life in all its fullness.” Our marriage relationship has not been lived to its fullness because of what Satan has stolen from me (sexual purity) and Ellie and me (intimacy.)

Concluding Thoughts

In reflecting on the experiences these men shared, similarities come to mind. The love that Cal wished from his father, yet never felt, was similar to David’s experience. Although all five mentioned poor relationships with their Dads, David described his situation as very cyclical, including his grandfather promoting a poor relationship with David’s father, who in turn advanced a poor relationship with David.

All five men recalled their first exposure to pornography. In Cole’s experience, it seemed to be a “right of passage” as the other guys in his Dad’s office encouraged his curiosity by patting him on the head as if he should be proud of his actions. We must wonder for a moment if others experience such influences to pursue the vice of pornography.

Four of the men were involved in sexual abuse growing up, three were victims and one a perpetrator. Sexual abuse is commonly viewed as cyclical. A few months ago I was in a courtroom supporting an adolescent

who was guilty of sexually abusing a 4 year old girl. The 17 year old had also been sexually abused as a child. A psychologist testifying stated very clearly, “someone who has been sexually abused, *will* also abuse another.”

On two occasions the men looked for love and acceptance in pornography that could not be found in their fathers. The description shared by some of the men that pornography was like a “best friend” or turning on the computer and viewing pornography was like a “wife,” surely demonstrate that addiction becomes a substitute for much desired love, care, and comfort. Other emotions the men described were feelings of false intimacy, suicidal tendency, and anger. Both Cole and Cal described their addiction to pornography as a “vicious cycle.”

Chapter Five

Curriculum Sample

Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity. 1 Timothy 4:12

This chapter will reflect the practical spirit of the project by including a Christian-based curriculum plan, consisting of five lessons. The first three lessons outline 1) the original intention God had for human sexuality, 2) the effects of Satan's deception on this sexuality, and 3) how God has restored his original intention for sex through the redemption we have in Christ. The fourth lesson will instill the skills needed to resist sexual temptation, focusing on the habits of Internet pornography that lead to addiction. The final lesson will provide resources that will give proactive measures to help eliminate the viewing of Internet pornography (i.e. programs/filters, etc. for the Internet that provide accountability and/or work against those companies that market internet pornography.)

This curriculum will be designed so that it can be used in small groups, retreat, or a class setting. Although my intention will be to

influence the thinking of adolescent boys on the subject of Internet pornography, my hope is that the information shared can impact all ages.

The Leader's Guide is straightforward without too much detailed preparation necessary. The Student Guides involve scripture reading, Bible memory, and group discussion. (See Appendix)

Leader's Guide

Curriculum Intended to Deter Adolescent Boys From Internet Pornography

Session 1 - God's Design for Sex

*Bible Passage: **Genesis 2:19-25***

Session 2 - God's Design for Sex Distorted

*Bible Passage: **Genesis 3***

Session 3 - God's Design for Sex Restored

*Bible Passages: **John 3:1-21, Galatians 5:26***

Session 4 – Dealing with Temptation

*Bible Passage: **Genesis 39:1-20***

Session 5 – Living the Truth

*Bible Passage: **1 John 1:1-10***

Teaching Guidelines

1. Rely on the leading of the Holy Spirit and God's strength in preparation, during teaching, and after students have gone home from your class.
2. Lead at the level of those in your group. Be as basic as possible, as if none of your students have ever read the Bible.
3. Prepare by reading the scripture in a paraphrase or translation that is unfamiliar to you. This will give you a fresh perspective of the text.
4. Double check the Bible facts you share. Inaccuracies may cause you to lose creditability with students.
5. Be open to creativity. Use role-playing, skits, objects, and humor. Involve the guys in your group.
6. Be flexible and do things differently than you have in the past. Help keep God's word alive and fresh.
7. Be sensitive to the different traditions represented (don't knock Catholics or Baptists, etc.) Define any unfamiliar words such as "covenant, sovereignty, and holy," while staying away from any "Churchy" language.
8. Read the following pages under "Specific Information about Internet Pornography" for some brief information and facts concerning Internet Pornography.
9. Finally, pray with the reliance of the guidance of the Holy Spirit. He will develop the gifts God has given you.

Information and Statistics

About Internet Pornography

- Pornography is defined as “written, graphic, or other forms of communication intended to excite lascivious feeling.”⁶⁴ It should be noted most people in general think of pictures and video when hearing the word “pornography.” We must remember that visuals, recorded erotica, and written stories all fall in the pornography category. Because sexual addiction will be a central focus in this paper, it too must also be defined.
- Due to the high rate of various images that are viewed, availability, and the speed of changing images, sexual addictions are more common. In fact, the pornography offered in magazines and movies by companies like *Playboy* and *Hustler* in the ‘80s and ‘90s is much different than what we find available by logging onto the Internet. Most of those movies and magazines displayed heterosexual acts of sex that were viewed one picture at a time. The variety was limited to the kind of movies or magazines on hand. With the emergence of Internet pornography, a guy may be searching for a beautiful, naked woman, but instead be re-directed to sites that might include homosexuality, bi-sexuality, orgies, bestiality, and whatever else might be left to his imagination.
- All addictions begin with a first time act or experience. In the case of Internet pornography addiction, the addict can often pinpoint

⁶⁴ Joseph P. Pickett, ed., *The American Heritage Dictionary* (Boston: Houghton Mifflin Company, 2000), 1367.

his first experience of becoming familiar with the text, sounds, and visuals he encountered. The dangers of viewing Internet pornography are not always apparent in the very beginning. The early act or experience seems very innocent at the time; however, in the big picture, the effects of viewing Internet pornography at any level will create a life that becomes a perilous journey.

- In 2004, there were 372 million pages of pornography on the Internet. By 2007, \$3,075.64 was spent every second viewing various forms of pornography. Over 90% of all children between the ages of 8-16 are viewing Internet pornography.⁶⁵ The average age for a child's first glance at this vice is age eleven, and research shows children discovering Internet pornography as young as six. This new pathway of marketing pornography has taken off like a rocket, making it the largest industry on the World Wide Web.⁶⁶
- More specifically, child pornography is also found all over the Internet. In the past few years, over 100,000 Internet pornography sites include underage children involved in various types of sexual situations. The majority of the owners of these websites are not in the United States. Unfortunately, this means these sites may be legal in some situations, which enables those who host such sites exemption from the law and the ability to keep their sites available to many in the United States.
- Research shows that pornography addicts have a lower respect of women, and people in general, which results in abuses such as physical and sexual.

⁶⁵ Jerry Ropelato, "Pornography Statistics," [On-Line Article]; available from <http://internet-filter-review.toptenreviews.com>; (2003) accessed 2 March 2007.

⁶⁶ Patrick Carnes, "Old Temptation, New Technology; Pornography and the Internet in Today's World," *Enrichment Journal* (Fall, 2005): [journal on-line]; available from <http://enrichmentjournal.ag.org/200504/index.cfm>; accessed 24 October 2006.

- Statistics for a married man's on-line behavior is staggering. A study done by Georgia State University revealed that married men enjoy meeting others in chat rooms for the purpose of on-line sexual encounters and trading Internet pornography. Using an Internet service provider that hosts over 400 chat rooms oriented towards married men, the research found that within a 24 hour interval: 1) 88.8% entered chat rooms, 2) 56.1% accessed sexual explicit websites, and 3) 16.1% responded to a personal advertisement.⁶⁷
- The pornography plague affects Christian men as well. In a 2000 study by *Focus on the Family*, 18% of people identifying themselves as Christians admitted visiting a sexually-oriented web site. Fifty-one percent of pastors admit that pornography is a possible temptation, 37% say that pornography is a struggle, and 33% have viewed Internet pornography at least once a year.⁶⁸ The Bible clearly teaches that we should keep our bodies sexually pure. The Apostle Paul, in writing to the Ephesians in Chapter 5, verse 3, instructs Christians by saying, "But among you there must not be even a hint of sexual immorality, or of any kind of impurity." Paul exhorts the people in Philippi by saying at the end of his letter, "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things." This clearly teaches us, from the inspired word of God, that our thoughts are to be clean and that life is to be pure.

⁶⁷ Brian Dew, Michael Brubaker, and Danica Hays, "From the Altar of the Internet: Married Men and their Online sexual Behavior." *Sexual Addictions and Compulsivity* 13:195-207, (2006).

⁶⁸ A Nationwide Survey of 1,031 adults conducted by *Zogby International* and *Focus on the Family*, dated March 8-10, 2000, with the results published by "Zogby/Focus Survey Reveals Shocking Internet Sex Statistics" Legal Facts: Family Research Council Vol. 2. No. 20, March 30, 2000.

- “Dr. Gary Lynch, a Neuro-scientist at the University of California at Irvine, in discussing how the human brain processes information from the outside world, said: “What we are saying here is that an event that lasts half a second, within five to ten minutes has produced a structural change that in some ways is as profound as the structural changes one sees in [brain] damage.”
- The brain can be distorted by fantasies brought on by viewing Internet pornography. This is similar to effects on the brain from substance or alcohol use.
- Divorce is very hard on couples and families. In the past decades divorce rates have hit high levels of nearly 50% of all marriages ending in divorce. As a response, religious organizations, counselors, psychologists, and even government agencies have worked hard to lower that rate. But now, there is a new growing factor affecting marriage in a negative way. According to the American Academy of Matrimonial Lawyers, 56% of all divorce cases involved one party having an obsessive interest in pornographic websites.⁶⁹
- Maybe the worst effect of viewing Internet pornography is the damage it can do to our relationship with God. God sent his son Jesus to die for the sins of mankind and free all people from being slaves to sin. Since God requires our obedience, our sin produces a bad relationship with him. Viewing Internet pornography contradicts God’s plan for us and our relationships.

⁶⁹ Jill C. Manning “The Impact of Internet Pornography on Marriage and the Family: A Review of the Research.” *Sexual Addictions and Compulsivity* 13:131-165 (2006).

- There are many myths and lies people believe about pornography. Before the dawning of the Internet era, influences in our culture were laying the groundwork for how we think. The epoch of Playboy and all the lifestyle associated with this was largely the inception of Hugh Hefner. It was Hefner who referred to himself as a “missionary” whose purpose was to “liberate (people) from sexual hang-ups.”⁷⁰ Pornography does just the opposite. Archibald Hart in *The Sexual Man* shares the experience of a woman and her husband is encounter with pornography.
- A wife said of her husband “Porn[ography] didn’t turn my husband into a great lover. Far from being the sexual liberator it purports to be, pornography enslaves participants in sexual activities that destroys their personhood.... As far as I am concerned, pornography gets an “F” in sex education.”⁷¹
- People who have been deceived might believe “Everybody looks at Internet pornography,” or “I am human and I need this kind of excitement to meet my human sexual needs,” or even “It was God who led me to certain places on my computer.” Such beliefs are essential contributors to a personal belief system that is distorted. I hope to discover a compilation of the many excuses and lies that men believe. My hope is that this information will help young boys stay away from Internet Pornography and realize that believing pornography lies can lead to a destructive lifestyle.
- The Internet is a dream market for the pornography industry. During my secondary school years, men and women would picket pornography sales at the local 7-Eleven store in the small town of Wheaton, Illinois. Because of the Internet, this kind of community

⁷⁰ Laurie Hall, *An Affair of the Mind* (Wheaton, Illinois: Tyndale House Publishers, 1996), 85.

⁷¹ Archibald Hart, *The Sexual Man* (Dallas: Word Publishing, 1994), 92.

opposition is practically non-existent. City ordinances blocking the distribution of pornography are limited. This fact, along with the disappearing cost of printing, postage, delivery, and duplication allows pornography to become a flourishing and profitable business. Companies that market Internet pornography are out for the money, so playing unfair is part of the game. If a child misspells a word, there is a chance a Porn site would pop-up. In fact, domain names that look harmless can be very harmful. Internet pornography sites purchase website addresses that will draw children to their pages. For example, misspelling a web address such as “mikymouse.com” or “u.s.histry.org” may lead to a website that is inappropriate. In addition, Internet pornography marketers often create pop-up advertisements and links from more innocent websites that will connect the user to their web pages.

- Internet pornographers are not doing much to keep minor children from viewing their sites. Only 3% of pornography websites require proof of age before granting access to sexually explicit material. Two-thirds of Internet pornography web pages do not include adult content warnings. This leads to the conclusion that those who market pornographic websites target children.

Student Guides

(SEE APPENDIX ONE)

Each lesson in the Leader's Guide has three main sections that correlate with the Student Guides:

Session Challenge –

This is an introduction to the session. It is expanded in the Leader's Guide. Define any words or terms that may be unfamiliar.

Bible Reading –

Each session has a short scripture passage that centers the lesson. In the Student Guide, there is a place to write reflections on the scripture.

Memory Verse –

Each session has a verse that relates to the topic that can be memorized.

Lesson Questions –

The Student Guide has a list of questions that can be answered individually or as a group.

Scripture Discussion –

At the end of each session is a list of Scripture Verses that need to be located and discussed as a group.

1 *God's Design for Sex*

First: *Share the following information about God's intention for sex.*

SESSION CHALLENGE

Many people think God is unfair. That He made us sexual beings and then tells us *don't!* Almost every young person faces this problem. "Well, when you really like somebody, and you really get close to them, it's really hard to control yourself." Why does God limit our behavior towards one another in sexual areas? Didn't he create sex to make us happy? If viewing pornography feels good, why would God not want me to "feel good?" Let's take a look at the character of God and find out the reasons behind His logical limits.

God is, by nature, not a restrictor but a fulfiller. When He limits our sexual activity to certain situations, He's not trying to steal our fun but has logical and loving reasons. God thought up sex. It was 100% His idea. He created our bodies and our responses. The devil wants us to believe *he's* the sex expert - that if we get too close to God, or too holy, we'll miss something. It's a lie that we'll miss something if we do it God's way. To the contrary, we'll miss something if we *don't*.

Most people feel that God is trying to push them into a corner and cramp their style. If you have too much fun or too much pleasure, you're not going to be saved and He won't like you anymore. They think God wants you lying on beds of nails to prove you're really serving Him. That's not the way God is and that's not Christianity.

God knew you before you were born and said, "Oh, have I got something for you!" God is thrilled about every human being on the planet. Some are greatly disappointing Him and hurting Him, but every one of us made Him exceedingly excited when He saw us in our mother's womb. And He had this thing in mind, and it was that He wanted the highest possible spine-tingling, intimate, sensually fulfilling experience for you. *That* is His plan for you in relationship to the opposite sex. But few of us really believe it. We think, "If I'm really going to have what I want, I'll have to get it myself. I know what's going to fulfill me better than God does." And most of us blow it because we don't know God. We don't understand that He created pleasure; and he wants us to experience sexual pleasure to the fullest.

Next: *Dig into the scripture below*

The First Sexual Encounter.....OF ALL TIME!

Read Together as a group Genesis 2:19-25

Highlight the following points in the story of God creating Man and woman.

1. As God created each of the animals, Adam named each one (v. 19-20a).
2. But for Adam no suitable helper was found (v. 20b).
3. Describe in detail the creation of woman from man (vv. 21-22).
4. Talk about Adams excitement and joy at this. Some translations begin with Adam exclaiming "Finally....." (v. 23).
5. Associate vv. 24-25 with the contemporary process of leaving Mom and Dad, getting married, and creating a new family. Explain the concept of "becoming one" as a consummation of the marriage "having sex, making

love, etc.” Emphasize that there was no need to feel shame when they were naked. Viewing pornography involves a sexual experience outside of marriage. The narrative of Genesis 2 is the blueprint for sex. This design for sex, within the context of marriage, is from the beginning of time.

The God of Taste Buds

Did you know that God didn’t need to give you taste buds? You don’t need them. This ought to tell you something about God and what He’s into. Food is simply to maintain and repair your body. There’s only one reason for taste buds, and that’s pleasure. If God is the God of pleasure and wants me to enjoy what I eat, then I ought to be able to enjoy any amount at any time in any way. Wrong! That’s not logical. I know my stomach holds two quarts, so to eat a bale of hay a day is not really smart. It’s best that I limit my enjoyment. Likewise, we can’t reason that because God has given us sexual ability or the gift of attraction, that any amount is good at any time.⁷²

The Questions below are included in the Student Guide for group discussion:

1. Why did God create Eve?
2. How did God create Eve?
3. What did God do right after he created Eve?
4. What does “One Flesh” mean?
5. How did Adam and Eve feel about being naked together?

Last: *The verses below are in the student book. You can have each student look up these verses and describe what they personally mean or look them up together and discuss as a group.*

⁷² Dean Sherman, “Singles & Sex Logical, Loving Limits,” [On-Line Article]; available from <http://www.lastdaysministries.org/articles/sexandsingles.html>; (2002) accessed 16 July 2007.

- Romans 13:13
- I Corinthians 6:9-11
- Ephesians 5:3-5
- Colossians 3:5
- Hebrews 13:4
- Revelation 22:13-15

2 *God's Design for Sex Distorted*

First: *Share the following information about how God's intention for sex has been distorted.*

Many of the things we learn about sex originate from songs, movies, and TV. We're taught by people who think we are a barnyard animal or just a bag of chemicals. If it's true that we're just a bunch of pieces of matter, then we *don't* matter... and we can do anything to anybody at any time. By contrast, God's thing is love. He knows we are a delicate, finely-tuned personality made in *His* image. Therefore, we *do* matter and can only be fulfilled by loving Him and by truly loving others. We cannot let materialists define love for us.

The Corinthians had some of the same misconceptions that many of us do. They thought they had a body that operated separately from their spirit. They said, "Well, Jesus is in my spirit so my spirit will go to heaven, but my body will rot in the ground so it doesn't matter what I do with my body."

Paul wrote them and said, "Hey, wait a minute! Your body is a container for your spirit. It's a temple. Your bodies are members of Christ." What you do with your body always touches your spirit. Sex, therefore, is never just a physical thing as some would have us believe. "Did you love her?" "No, it was just a physical thing." Sex never has been and never will be just a physical thing, like playing tennis or dancing. Sex is an intermingling, or a blending of two entire personalities - body, soul, and spirit.

How quickly God's Intention for sex was compromised. When sin entered the world with Adam and Eve, all of God's perfect creation was distorted. Much of the way sex is represented in our culture, (sex before marriage, extra-marital affairs, pornography, etc.) is a result of human sin. In the next chapter, we will find the hope Christ gives; (with his life, death, and resurrection), and the real truth will be revealed.

Next: *Dig into the scripture below*

The First Sin.....OF ALL TIME!

Read Together as a group Genesis 3:1-24

Highlight the following points:

1. Background to this story:
 - a. Describe the Garden of Eden according to the first two chapters of Genesis.
 - b. The only rule that needed to be obeyed was to never eat from the tree of the knowledge of good and evil (chapter 2, vs. 17).
2. Explain how Satan contradicted what God had told Eve about what would happen if she and Adam ate of the tree of the knowledge of good and evil (vv. 1-4).
3. Emphasize how Eve thought the fruit was “pleasing to the eye,” and ate it, and shared it with Adam (vs. 6).
4. Talk about how after they ate the fruit then realized they were naked; how they sewed fig leaves together to cover themselves (v. 7).
5. Explain how God sought after Adam and Eve, found them, and the conversation between the three (vv. 8-10).
6. Discuss the chain of blame. First, Adam blames Eve, then, Eve blames Satan. Use this as an opportunity to teach about personal responsibility (vv. 12-13).
7. Summarize the remainder of the chapter pointing out there are consequences for our sin.
8. Discuss how sin has greatly ruined God’s perfect plan for sex. The sin of lust, adultery, fornication (pre-marital sex). However, as we will find in

the next lesson, God has restored his original plan for sex by once again giving us the opportunity to stay pure in his sight.

The Questions below are included in the Student Guide for group discussion:

1. Describe the Garden of Eden.
2. Why was Satan trying to trick Eve?
3. Who “passed the buck” in this narrative?
4. After they ate the fruit, why were Adam and Eve ashamed?
5. How is God’s original design for sex distorted in today’s culture?

Last: *The verses below are in the student book. You can have each student look up these verses and describe what they mean or look them up together and discuss as a group.*

- Genesis 3:6-8
- Genesis 19:4-6
- Leviticus 18:1-11

- Judges 19:21-23
- Matthew 5:27-28
- Romans 1:22-25

3

God's Design for Sex Restored

First: *Share the following information about how God's intention for sex has been distorted.*

All human sin was redeemed when Christ died on the cross. He paid for our sin and offers eternal life to all who believe in him. His death restored things back to the way they used to be. He freed us from being slaves to sin.

As we focus on pornography, we realize the act of using Internet pornography as a sexual stimulation and lusting is no different than any other sin. When Christ gave us freedom from sin, it was all kinds of sin, including sexual. The battle to resist the temptation of Internet pornography cannot be fought without the power of Christ.

Next: *Dig into the scripture below*

Sin is Dealt With.....

WE ARE FREE

**Read Together as a group John 3:1-21, and
Galatians 5:26.**

Highlight the following points:

1. A man named "Nick" was talking to Jesus. Jesus took the opportunity to explain God's plan for all humans: To believe in him and have eternal life (v. 3).

2. Describe Nick's misunderstanding of belief (v.4).
3. Talk about how Jesus answered and the spiritual/supernatural work of the Holy Spirit (vv. 5-8).
4. Explain how God frees from condemnation when we believe (v. 18).
5. Touch on the symbolism of Moses and the serpent narrative with the saving grace of Christ's death.
6. Restate the challenge Christ gives to Nick with the challenge he gives us today to believe in him.
7. Go over Galatians 5: 15-26, explaining what the life of a Christian is like.

Since many of the cultural messages about sex come from songs, movies, and TV, for most of us, we have to de-program what we have learned and then re-program our minds and hearts with God's word.

The only way we are able to know the truth is through Christ. This truth comes in a spiritual way through faith. Life is meant to be lived by the Spirit. According to Galatians 5:19-21, what we give up as Christians is sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. According to Galatians 5:22-23, life in the spirit will produce love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

Step one of gaining control of your life and actions is to believe in Christ as your savior. In today's Bible reading, Jesus told the man he was meeting with, that in order to have eternal life and the Spirit, he needed to believe in him. Becoming a "Believer" or a "Christian will give you the power to enjoy sex the way God intended it to be enjoyed. Encourage your student to believe in Christ, if they have not yet done so.

The Questions below are included in the Student Guide for group discussion:

1. What question did *Nick* ask Jesus?

2. How did Jesus respond to him?

3. How did Jesus describe the *Spirit*?

4. In regard to believing in Jesus, how does this effect viewing pornography?

5. Do you believe in Jesus, know you have eternal life, and understand the Holy Spirits work? If so, explain.

Last: *The verses below are in the student book. You can have each student look up these verses and describe what they mean or look them up together and discuss as a group.*

- Genesis 3:20-21, 4:1-2
- Romans 13:14
- 2 Corinthians 5:17
- 1 Timothy 4:12

4 *Dealing with Temptation*

First: *Share the following information about how God gives us power over temptation.*

I Corinthians 6:18 says, "*Flee fornication* (sex outside of marriage). Every other sin that mankind commits is outside of the body, but the one who commits fornication sins against his own body (or being)." But what does this have to do with pornography?

What is Paul trying to say? He is trying to show that we are an integrated being, that you can't do something with your body that doesn't touch your spirit.

We damage our being in every sexual act committed outside of God's limits because we become one with someone else. Blended and intermingled. And then in a few minutes we tear that oneness apart into two beings again. It doesn't rip our body, but it rips our mind, will, emotions, and spirit.

The mind is now damaged because it has memories and knowledge it was not equipped to cope with apart from a lifetime commitment. The will is damaged because it has been bent like a wire against our conscience saying "no," and is made weaker. The emotions have been traumatized by the pulling back that comes after being intermingled. And we get a deep wound in our spirit, because death is ministered to us instead of life.³

God screams to us "No" and we say, "God, you just don't understand how much we love each other. It seems so right." God *does* understand. He invented the whole process. He is *for* us, but in His love He tries to prevent us from damaging our lives.

How does this sound, "Oh, I love you so much. I need to damage you." That doesn't sound like love to me. The reason we say, "It's so hard to contain myself when I love her soooo much," is because we haven't

understood what God has known all along. We damage each other. Without exception, your inner being is damaged in every case regardless of how mature you are, how committed you are, or how long you've been going with each other. There is always damage and God doesn't want us to be hurt.

Next: *Dig into the scripture below*

Dealing With.....

TEMPTATION

Read Together as a group Genesis 39:1-20

Highlight the following points

1. Share the background of this story: Joseph is sold as a slave to Egypt (Genesis 37:12-36).
2. Joseph becomes the servant in the private home of Potiphar (vv. 1-6a).
3. Joseph was a "stud" (v. 6b).
4. Potiphar's wife asks Joseph for sex and he refuses (vv. 7-9).
5. He is tempted day after day by Potiphar's wife to have sex and refuses every time (v. 10).
6. Describe the day she grabs Joseph's clothes and he *runs* from the temptation (vv. 11-23).

7. God honors Joseph's resistance to temptation by eventually making him second in command of all of the Egypt during some of Egypt's finer moments (Chapters 40-41, with an emphasis on 41:41-43).

Guidance to Help Resist Sexual Temptation

When faced with temptation that is sexual:

1. Begin with prayer. Ask God for his strength and wisdom. Looking at pornography is extremely tempting and will take more than human willpower to avoid. Place your trust in God that he will give you his power to resist.
2. Protect yourself by making yourself aware of the sexual messages you get from Television, videos and real live situations. You cannot avoid being around beautiful women and all that God has created. You need to protect yourself with awareness.
3. You may want to stop dating altogether until you are older and ready to marry because sex is such a temptation for teens and singles.
4. Build your self-esteem and identity. Remember who you are in Christ goes far beyond whom someone else wants you to be or do.

The Questions below are included in the Student Guide for group discussion:

1. Describe Joseph according to verses 2-6?
2. What did Potiphar's wife ask Joseph to do?

3. How did Joseph respond to her offer?

4. What did Joseph do each and every time Potiphar's wife made Joseph the offer?

5. How would you describe Joseph's integrity at the end of this Bible passage?

Last: *The verses below are in the student book. You can have each student look up these verses and describe what they personally mean or look them up together and discuss as a group.*

- Matthew 4:1-11
- Matthew 6:12-14
- Mark 14:32-34, 37-42
- Luke 11:4-10
- 1 Corinthians 10:13
- James 1:2-3
- James 1:13-15

5 *Living for God*

First: *Share the Guidelines to Godly living below.*

After its debut, sin has affected every area of life, throughout all of history, giving virtually no escape to anyone. But the coming of Christ changed that. Now, we are promised freedom from sin if we believe in Christ. He gives us his power, through the Holy Spirit, to resist the temptations to sin, and positions us in the direction that pleases God. (2 Corinthians 3:17)

This final lesson will enable the guys in your group to take a positive approach to living the truth; the truth found in the Bible, lived in the life of those who believe in Christ.

Next: Dig into the scripture below

Living the.....

TRUTH

Read Together as a group 1 John 1:1-10

Highlight the following points:

1. Share the background of the author of 1, 2, and 3 John. Same as the gospel of John and the book of Revelation.
2. This passage begins with telling the hearers that this author has seen and touched Jesus. He was an eyewitness to the Truth in the flesh (vv. 1-3).

3. The purpose of these writings is to “Make our your complete.”
4. Go through the rest of this passage, emphasizing the repeating themes that:
 - a. God is Light and in him there is no darkness.
 - b. We are instructed to live in the truth.
 - c. God, through Christ has forgiven us from our sins.

Share and discuss the following steps to keep wholly sexually pure:

1. *Admit your strong sexual hunger.* Ignoring it won’t make it go away. God created us as sexual beings. It was his idea that we experience sexual stimulation.
2. *Fill up idle time with something productive.* Doing things for others will help you take the focus off yourself. For many people, vigorous exercise helps calm their strong sexual desires. Paul wrote in Galatians 5:13 “You my brothers were called to be free. But do not use your freedom to indulge in the sexual nature; rather, serve one another in love.” Satan takes advantage of unproductive time; when we’re bored and have nothing to do. Be honest with yourself and remember “no temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it” (1 Corinthians 10:13).
3. *Be pro-active with the Internet. How and where you use the Internet will make a big difference. Follow these guidelines:*
 - Do not try to guess what the address of a Web page is. Many pornographic sites have similar addresses of respectable sites. For

example www.whitehouse.com used to be a porn site. The real address is www.whitehouse.gov.

- Never click on Web site addresses that you receive in an unsolicited email.
 - Use the Internet in areas where others are around and nearby.
 - Do not open “emails” or “attachments” that come in emails that are unsolicited.
 - Consider installing filtering software on your computer.
 - Consider using a filtered Internet service provider.
 - Use filtered search engines or reputable directories to find the information you need.
 - Do not search for terms like “girls.” Think before you enter a search term.
4. *Avoid certain situations.* If stimulation becomes a seemingly unbearable temptation, look at your lifestyle to see if you can make changes which will help you cope more effectively with your desires. Maybe there are some situations you can avoid. In the case of pornography, make sure proper filters have been added to all machines you use for the Internet.
5. *Don't let feelings guide your sexual behavior.* Feelings are a wonderful gift from God, but they are risky. If ever there is a time to apply Jeremiah 17:9, it is now: “The heart is deceitful above all things.” This is an area of life where we desperately need to follow Paul’s instructions: “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is” (Romans 12:2).

6. We can “renew our minds” in terms of our sexual behavior by studying Scripture, journaling about our convictions, praying alone and with a friend, and by daily reminding ourselves that God’s will for us is good, that he loves us completely, and that he desires only the very best for us, in sex and in life.⁷³

The Questions below are included in the Student Guide for group discussion:

1. What were two promises God made to Abraham?
2. Define “Faith” and give an example of Abraham’s faith
3. What did God provide for Abraham as a sacrifice in the place of Isaac?
4. What are some promises God has made to you?
5. What did God provide to you as a substitute for your sin?

⁷³ Alice Fryling, Adopted from “Wait Training: Living with Unfulfilled Desires, [On-Line Article]; available from <http://www.intervarsity.org/studentsoul/item/wait-training>; accessed 16 July, 2007.

Last: The verses below are in the student book. You can have each student look up these verses and describe what they personally mean or look them up together and discuss as a group.

- Roman's 12:1-2
- Colossians 3:1-3
- 1 John 1:3
- 1 John 5:3-4

Chapter Six

Outcomes and Final Summary

... encourage the young men to be self-controlled. In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us. Titus 2:6-8

Results of Counseling and Curriculum in Action

Male sexuality is really a great unknown. Men rarely talk about the truth of the matter, especially when it's personal. I remember in 1993 watching a 'made for television' movie titled *Men Don't Tell*, featuring Peter Strauss. The central issue to the movie was to inform the public that men do not discuss spousal abuse when they are the victims. Although a movie such as this may indicate a more open and honest modern man, a change in this paradigm of men being more open to discussing their deepest feelings and secrets, may actually be going the opposite direction. In the book *The Sexual Man*, Archibald Hart presents factual information leading us to understand that men are becoming more unspoken about their sexuality than decades before. Speaking of his recent research, Hart says "Men stereotypically have great difficulty getting in touch with their deeper feelings. They tend to run away trying to understand themselves.

Now they are being forced to run and hide even more. And, tragically, they bear their confusion in silence.”⁷⁴ He continues to explain that his recent research (1990’s) demonstrates that men really do not talk with anyone about their deep, sexual feelings, least of all, their wives and friends.

Ministers and educators play an important role in helping boys understand the dangers of Internet Pornography. When working with teenage boys, a holistic view should be taken. Ministry to teenagers must include ministry to the entire family. Not only did the addicted men seek help and support, but their wives did as well. I was also struck by the commitment from the wives of the men in the stories. Although at least two of wives were tempted to separate, none have left. Instead, these women took on the role of the educator and minister to their husbands’ addictions.

Taking on the role as the minister and educator for the five men I counseled and interview allowed me to gain information about the addicted men’s personal lives. Although a taboo subject, all five men reported the involvement with some form of abuse while growing up; some

⁷⁴ Hart, p. 3

as victims, some as perpetrators. I did not sense a happy childhood existed for any of them; nor stable or decent in any respect. Although Bill did not check into a treatment center, he received consistent care and support from a man who had previously suffered from a similar experience.

The lowest point of addiction, which served as a prelude to a turn in the right direction, was different for each of the men. Both Rob and Cole received an ultimatum from their wives, “stop or they would be leaving.” For David, it was the hurt he felt he is doing to his wife Ellie. Bill was involved in trying to get a married woman to leave her husband, when he realized his addiction to sex and pornography needed to turn around. Cal felt a prompting to do something about his addiction, but later found out his wife had been planning to leave around the time of the prompt.

In the New Testament, Jesus approached a man named Zacchaeus, who had cheated many out of their money. By the time Jesus was finished talking with him, Zacchaeus had decided to give back to those he cheated at an amount greater than what he originally took. This was a sign of genuine reconciliation. Similar to Zacchaeus, all five men are today, “giving back” to society, maybe as a form of genuine reconciliation. They are all

currently involved in helping others with addictions to pornography or preventative measures; two of the men work on a national scale.

Reflections and Enlightenment

The hold Pornography addiction has on a man seriously affects his relationships. Patrick Carnes in his book *Out of the Shadows* concludes that extreme damage caused by an addict of pornography entitles those family members affected to “have a right to recovery for themselves.”⁷⁵ In the situations of Cole and Rob, two of the men who told their stories in chapter four, their wives were forced to give them an ultimatum in order to save their marriages. Victor Cline in *Pornography’s Effects on Adults and Children* lists many of the effects of viewing pornography that negatively effect relationships including distorted perceptions about sexuality and the devalued importance of monogamy.⁷⁶

As one participates in the journey of life, roads of both good and evil are travelled. Although each of the five men shared stories of pain and anguish, four have experienced a form of redemption. The purpose for sharing their stories was the hope that their experiences would be helpful

⁷⁵ Patrick Carnes.

⁷⁶ Victor Cline.

to others. However, the four are encountering feelings of redemption as they serve others in their own ministry setting. My hope is that the fifth will also experience this.

My life has been changed since I began this project. There has been a large amount of men who, upon hearing of my research, have approached me with their personal struggles with addiction to Internet pornography. These men have come from all walks of life, both committed believers of Jesus Christ, and those with no belief. Nevertheless, I have come to realize that addiction, specifically the obsession with Internet pornography, has no boundaries. Every man that has contributed to my writing informed me personally of their concern for others and a sincere willingness to help.

One of the ways I found that my understanding was enriched occurred while listening to the stories of real men who felt like slaves to Internet pornography. I believe talking with these men and researching has impacted me personally. Although I always felt pornography to be “bad news,” now, even seeing a t-shirt that says “Porn Star” or a symbol of the *Playboy Bunny*, is less amusing and actually a bit chilling.

Today's teenage culture is electronically designed; students in the same room communicate by text message. Earbuds are in the ears of kids more that not, blocking out the sounds of talking nearby. Communication takes place over the Internet though chat rooms, *MySpace*, and *YouTube*. The need for human relationships, absent of electronics is especially important between godly men and young boys. Paul instructs those men who are older to teach the younger guys in the areas of integrity, self-control, and soundness of speech (Titus 2:6-8).

Additional Research Possibilities

The topic of the importance of the relationships between fathers and their sons should be explored. This appears to be a very important issue in light of my research and the discussions I have carried out with men who struggle with addiction. It might be that this is the most important relationship in disrepair in need of reform. It might be that the relationship between fathers and sons is the most important relationship for the survival of humanity.

A boy's relationship with their father should be assessed; where there is no father present, consideration should be made. About two years

ago I was leading a youth ministry in an average, middle class church with about 1,000 regular attenders. Of the boys, grade seven through twelve, who regularly attended the church and whose families attended the church, over 70% did not live with their biological fathers. (This was due to divorce, abandonment, and adoption.) These understandings will better equip ministers and educators to secure success in their work.

It does not seem as though Christian parents talk enough to their children about their human bodies. Maybe the conversation about hygiene issues like brushing teeth and getting real clean during a bath occurred, but the discussion about the way God made our bodies to fulfill a sexual purpose is not very popular. Without this discussion, the understanding of the human body is likely to take on an identity of solely flesh and bones, absent of the spiritual matter which makes it alive and wonderful in light of the component of human sexuality.

Fathers must be loving and open with their sons about all areas of life, especially human sexuality. Last year, my then six year old son asked me a question about his testicles. What a great opportunity I had to teach him, with the help of an illustrated book, about the wonderful way God has

created him with purpose. Archibald Hart's research has given conclusive evidence that parents can never talk too much with their children about sex.

Conclusions/Summary

I believe the path down the road to Internet pornography addiction begins for three reasons: 1) An emotionally absent and verbally abusive father; 2) The biblical truth that our temptations come from our own evil desires; evil desires that lead to evil actions (James 1:14-15); and 3) Satan is working toward our personal destruction (1 Peter 5:8).

A pro-active approach is the best way to help with the growing problem of Internet pornography addictions. The major research for this work began in the fall of 2006 at the office of Suzanne O'Connor, who serves as a research assistant for Patrick Carnes. As I mentioned in chapter one, O'Connor told me the foundational influence to the problem of Internet pornography is that men who become addicted begin their habit in their teens. I felt at that time, (and still do today) that the most impacting way to remedy this problem is to help young men understand the dangers of this potential addiction. Understanding both sides of the issues

presented in chapter three helps me as a counselor answer the challenging questions a supporter of Internet pornography may pose.

Educating the facts to young boys can be done in large groups, small groups, or one-on-one. The curriculum portion of this project provides; 1) God's intended way for living from scriptural reference, 2) information and statistics that are essential to understanding the dangers of Internet pornography, and 3) and a practical way to deal with temptation and our human bodies.

Godly men with integrity are rare. This is because in Satan's tactful craftiness, he knows that God uses strong men to lead Christ-like families, churches, and community. Satan can be victorious if he can destroy the lives of adolescent boys before they turn into the leaders God created them to be. Nonetheless, through education, prayer, and support from spouses and families, Internet pornography addiction can be corrected and further addictions prevented.

APPENDIX

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Helpful Website

www.boysunderattack.com – Information for adolescent boys for

understanding healthy and biblical sexuality.

Vita

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